



# THE STORY OF CYRUS

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CLARENCE W. GLEASON

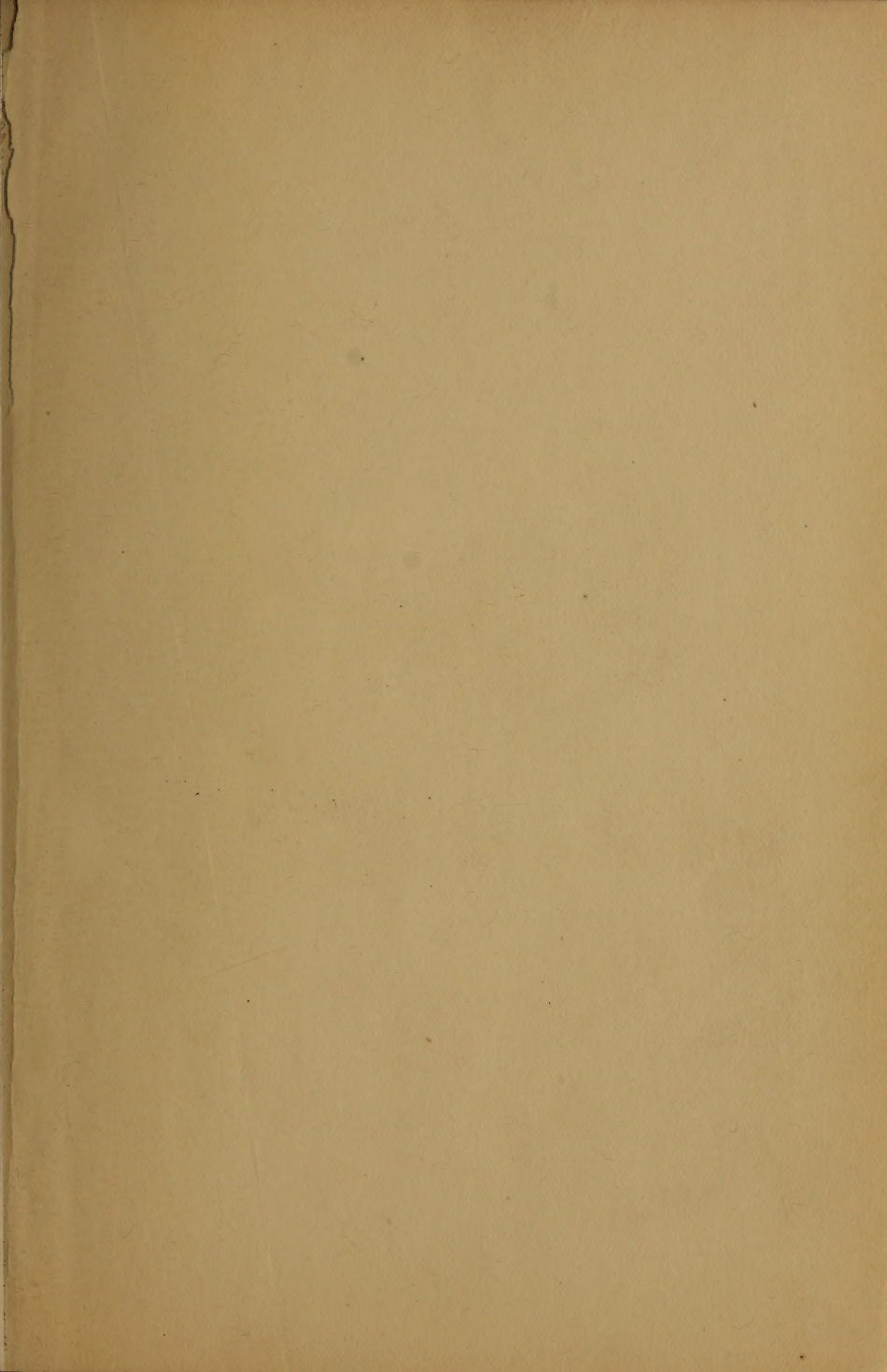
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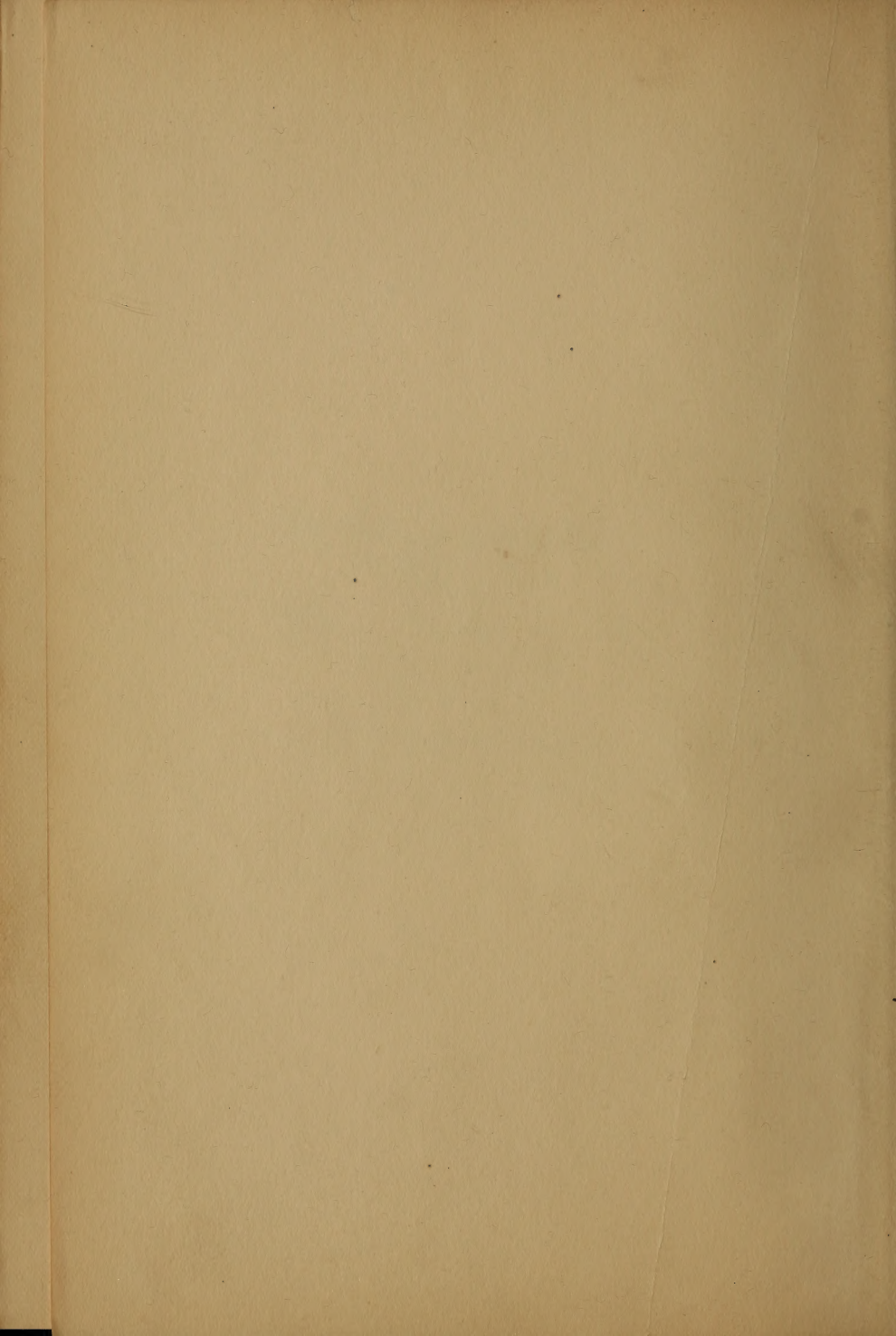
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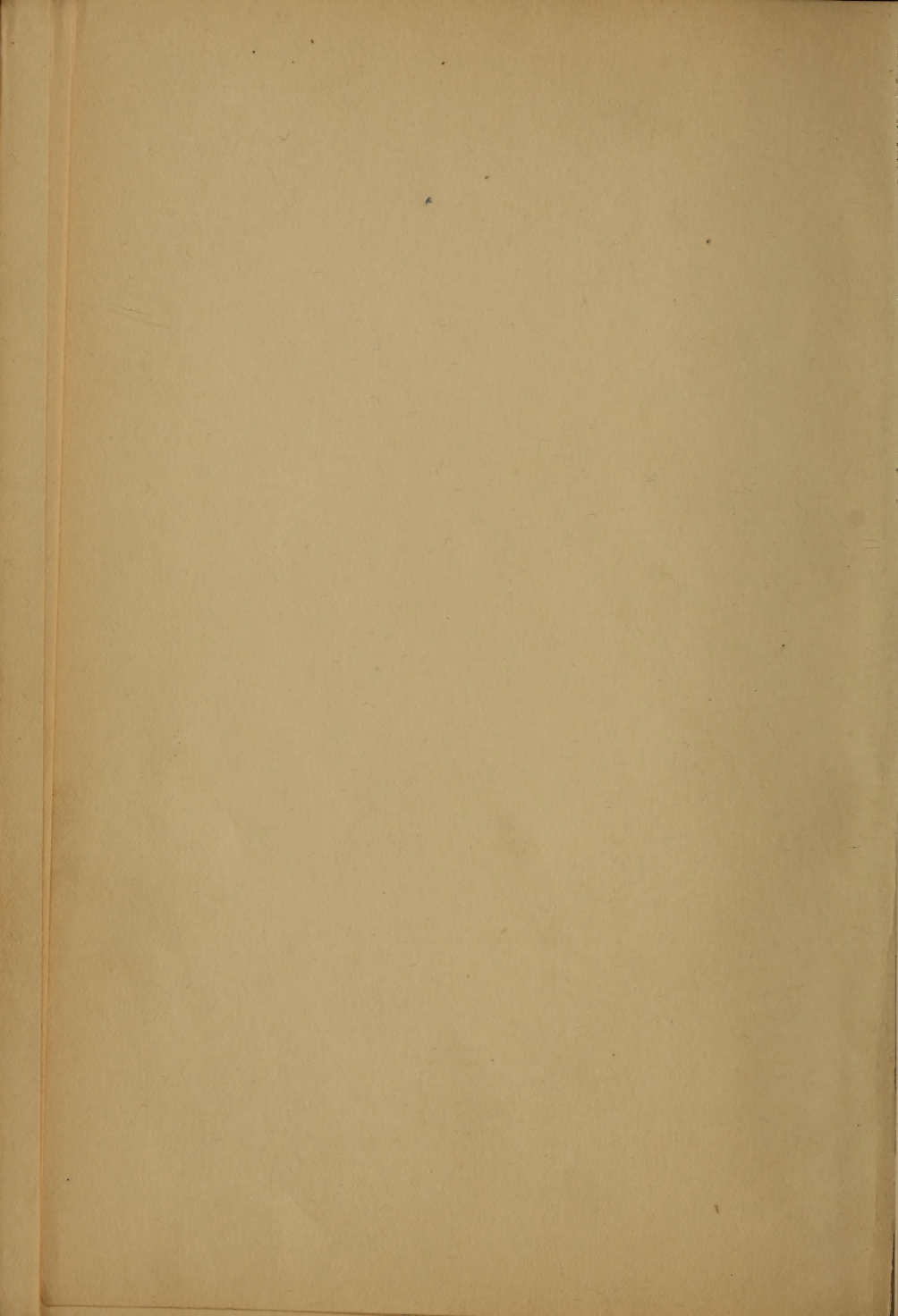
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# THE STORY OF CYRUS

ADAPTED FROM  
*XENOPHON'S CYROPAEDIA*

BY

CLARENCE W. GLEASON, A.M. (HARV.)

OF THE ROXBURY LATIN SCHOOL



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THE STORY OF CYRUS.

W. P. I





## PREFACE

THE STORY OF CYRUS is offered with a twofold purpose. It is designed as a substitute for the easy reading books commonly used in connection with the elementary book of first year Greek; at the same time it aims to place before younger pupils, in a form suited to their capacity, a work not generally read in either school or college. In preparing classes for college the Cyropaedia has been found a welcome change after two or more books of the Anabasis, interesting and stimulating both pupil and teacher. The present book is intended to be used from the beginning or middle of the second term of Greek, to supplement the work in the beginner's book, and gradually to take its place, filling an intermediate position between the elementary book and the complete text of the Cyropaedia, Hellenica, or Anabasis. In some courses it will be found, it is hoped, adapted for rapid or sight reading at the beginning of the second year.

The text is based upon the Cyropaedia of Xenophon, from which have been taken the most interesting portions and those most closely pertaining to the personal history of Cyrus the Great. In many cases the form of the original has been changed by dividing or shortening, and simplified, especially in the earlier sections, by the substitution of more familiar constructions for those of the full text.

The text is followed by English sentences to be turned into Greek, designed to carry the pupil through a com-

plete course of grammatical training, covering all the constructions essential to a knowledge of ordinary Greek prose composition. The notes are intended especially for classes beginning the book during the latter part of the first year, though second year pupils will find much that is helpful in them. References are given, wherever helpful, to the grammars of Hadley and Allen and Goodwin. The historical sketches of Media, Persia, etc., are based mainly upon Rawlinson's "Ancient Monarchies."

CLARENCE W. GLEASON.

ROXBURY LATIN SCHOOL.

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# THE STORY OF CYRUS



## THE FOUR DIVISIONS OF THE PERSIAN PEOPLE.

1. Οἱ δὴ Περσῶν νόμοι ἐπιμέλестhai δοκοῦσι τοῦ κοινοῦ ἀγαθοῦ τόνδε τὸν τρόπον.

\*Εἷστι τοῖς Πέρσαις ἀγορὰ ἐλευθέρα καλουμένη, ἔνθα  
τά τε βασιλεία ἐστι καὶ τὰλλα ἀρχεῖα. ἐνταῦθα τὰ  
5 μὲν ὦνια καὶ τοὺς ἀγοραίους οὐκ ἑῶσιν εἶναι, ἵνα μὴ  
μιγνύηται ἡ τούτων τύρβη τῇ τῶν πεπαιδευμένων εὐκοσ-  
μία. ἔχει δὲ αὕτη ἡ ἀγορὰ τέτταρα μέρη· τούτων  
δ' ἔστιν ἓν μὲν παισίν, ἓν δὲ ἐφήβοις, ἄλλο τελείοις ἀν-  
δράσιν, ἄλλο τοῖς ὑπὲρ τὰ στρατεύσιμα ἔτη γεγονόσι.  
10 νόμῳ δ' εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεισιν,  
οἱ μὲν παῖδες ἅμα τῇ ἡμέρᾳ καὶ οἱ τέλειοι ἄνδρες, οἱ  
δὲ καὶ γεραίτεροι ἐν ταῖς τεταγμέναις ἡμέραις, ἐν αἷς  
αὐτοὺς δεῖ παρεῖναι. οἱ δὲ ἔφηβοι καὶ κοιμῶνται περὶ  
τὰ ἀρχεῖα σὺν τοῖς ὅπλοις πλὴν τῶν γεγαμηκότων.  
15 ἄρχοντες δ' ἐφ' ἑκάστῳ τούτων τῶν μερῶν εἰσι δώδεκα·  
δώδεκα γάρ εἰσι καὶ Περσῶν φυλαί. καὶ ἐπὶ μὲν τοῖς  
παισίν αἰροῦνται οἱ ἄρχοντες ἐκ τῶν γεραιτέρων, ἐπὶ  
δὲ τοῖς ἐφήβοις ἐκ τῶν τελείων ἀνδρῶν, ἐπὶ δὲ τοῖς

τελείοις ἀνδράσιν οἱ ἂν δοκῶσι παρέχειν αὐτοὺς μάλιστα τὰ τεταγμένα ποιῶντας ὑπὸ τῆς μεγίστης ἀρχῆς. εἰσὶ δὲ καὶ τῶν γεραιτέρων προστάται, ὅπως καὶ οὗτοι τὰ καθήκοντα ἀποτελῶσιν.

#### THE TRAINING OF THE BOYS.

- 5 2. Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες διάγουσι μαυθάνοντες δικαιοσύνην, ὥσπερ παρ' ἡμῖν οἱ τὰ γράμματα μαυθάνοντες. οἱ δὲ ἄρχοντες αὐτῶν δικάζουσιν αὐτοῖς. ἔχουσι γὰρ δὴ καὶ παῖδες πρὸς ἀλλήλους ὥσπερ ἄνδρες ἐγκλήματα καὶ κλοπῆς καὶ  
 10 ἀπάτης καὶ κακολογίας καὶ ἄλλων. εἰάν τις τούτων τι ἀδικῶσι, τιμωροῦνται· κολάζουσι δὲ καὶ τοὺς ἀδίκως ἐγκαλοῦντας. δικάζουσι δὲ καὶ ἀχαριστίας, καὶ εἰάν τινα γνῶσι μὴ χάριν ἀποδιδόντα κολάζουσι καὶ τοῦτον ἰσχυρῶς. οἱ γὰρ ἀχάριστοι, ὡς οἴονται, καὶ περὶ θεοὺς  
 15 ἂν μάλιστα ἀμελῶς ἔχοιεν καὶ περὶ γονέας καὶ πατρίδα καὶ φίλους. πάντα δὲ τὰ ἄλλα αἰσχρὰ ἔπεσθαι δοκεῖ τῇ ἀχαριστίᾳ. διδάσκουσι δὲ τοὺς παῖδας καὶ σωφροσύνην· διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι τοῖς ἄρχουσι· καὶ οἱ παῖδες ὀρώσι τοὺς πρεσβυτέρους  
 20 σωφρόνως διάγοντας καὶ πειθομένους τοῖς ἄρχουσιν ἰσχυρῶς. διδάσκουσι δὲ καὶ ἐγκράτειαν γαστρὸς καὶ ποτοῦ· οὐ δὲ παρὰ μητρὶ σιτοῦνται οἱ παῖδες, ἀλλὰ παρὰ τῷ διδασκάλῳ ὅταν οἱ ἄρχοντες σημῆνωσι. φέρονται δὲ οἴκοθεν σῖτον μὲν ἄρτον, ὄψον δὲ κάρδαμον,  
 25 κῶθωνα δέ, ἵνα ἀρύσωνται, εἰάν τις διψῇ, ἀπὸ τοῦ ποταμοῦ. πρὸς δὲ τούτοις μαυθάνουσι καὶ τοξεύειν καὶ ἀκοντίζειν. μέχρι μὲν δὴ ἐξ ἧ ἑπτακαίδεκα ἐτῶν ἀπὸ

γενεᾶς οἱ παῖδες ταῦτα πράττουσιν, ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται.

#### THE TRAINING OF THE YOUTHS.

3. Οὗτοι δ' αὖ οἱ ἔφηβοι διάγουσιν ὧδε. δέκα ἔτη κοιμῶνται μὲν περὶ τὰ ἀρχεῖα, καὶ φυλακῆς ἕνεκα τῆς  
5 πόλεως καὶ σωφροσύνης (δοκεῖ γὰρ αὕτη ἡ ἡλικία μάλιστα ἐπιμελείας δεῖσθαι). τὴν δὲ ἡμέραν οἱ ἄρχον-



PERSIAN BOYS THROWING THE JAVELIN

τες χρῶνται αὐτοῖς ὑπὲρ τοῦ κοινοῦ. καὶ ὅταν μὲν δέῃ, πάντες μένουσι περὶ τὰ ἀρχεῖα· ὅταν δὲ ἐξίῃ βασιλεὺς ἐπὶ θήραν, ἐξάγει τὴν ἡμίσειαν τῆς φυλακῆς.  
10 ἔχουσι δὲ οἱ ἐξιόντες τόξα καὶ κοπίδα ἢ σάγαριν, ἔτι δὲ γέρρον καὶ παλτὰ δύο. θηρῶσι δὲ πολλάκις τοῦ μηνός, ὅτι ἀληθεστάτη αὐτοῖς δοκεῖ εἶναι αὕτη ἡ μελέτη τῶν πρὸς τὸν πόλεμον. πρῶ γὰρ ἀνίστασθαι δεῖ καὶ ψύχη καὶ θάλπη ἀνέχεσθαι, ποιεῖσθαι

δὲ καὶ ὁδοιπορίας καὶ δρόμους· ἀνάγκη δὲ καὶ τοξεύσαι  
 θηρίον καὶ ἀκοντίσαι· ὥστε οὐδὲν ἐν τῇ θήρᾳ ἄπεστι  
 τῶν ἐν πολέμῳ παρόντων. ἐξέρχονται δὲ ἐπὶ τὴν θήραν  
 ἄριστον μὲν ἔχοντες πλείον τῶν παίδων, τᾶλλα δὲ  
 5 ὅμοιον. καὶ θηρῶντες μὲν οὐκ ἀριστῶσιν, ἐὰν δέ τι  
 δεήσῃ διατρῖψαι περὶ τὴν θήραν, τότε δὴ ἐσθίουσι τὸ  
 ἄριστον. τὴν δὲ ὑστεραίαν αὖ θηρῶσι μέχρι δείπνου,  
 καὶ μίαν ἄμφω τούτῳ τὴν ἡμέραν λογίζονται, ὅτι μιᾶς  
 ἡμέρας σῖτον δαπανῶσι. τοῦτο ποιοῦσιν ἵνα ἐθίζωνται,  
 10 ὥστ' ἐάν τι καὶ ἐν πολέμῳ δεήσῃ, δύνασθαι τοῦτο  
 ποιεῖν. καὶ ὅψον δὲ τοῦτο ἔχουσιν ὅ τι ἂν θηράσωσιν·  
 εἰ δὲ μή, τὸ κάρδαμον. αἱ δ' αὖ μένουσαι φυλαὶ  
 μελετῶσι τά τε ἄλλα ἃ παῖδες ὄντες ἔμαθον καὶ  
 τοξεύειν καὶ ἀκοντίζειν, καὶ ταῦτα πρὸς ἀλλήλους δι-  
 15 αγωνίζονται. εἰσὶ δὲ καὶ δημόσιοι τούτων ἀγῶνες καὶ  
 ἄθλα προτίθεται.—ταῦτα μὲν δὴ οἱ ἔφηβοι πράττουσιν.

#### THE TWO CLASSES OF MEN.

4. Ἐπειδὰν δὲ τὰ δέκα ἔτη διατελέσωσιν, ἐξέρχονται  
 εἰς τελείους ἄνδρας. οὗτοι αὖ πέντε καὶ εἴκοσιν ἔτη  
 διάγουσιν ὧδε. πρῶτον μὲν ὥσπερ οἱ ἔφηβοι παρέ-  
 20 χουσιν ἑαυτοὺς ταῖς ἀρχαῖς χρήσθαι, ἐάν τι δέῃ ὑπὲρ  
 τοῦ κοινοῦ. ἐὰν δέ ποι δέῃ στρατεῦσθαι, οἱ οὕτω  
 πεπαιδευμένοι οὐκέτι τόξα μὲν ἔχοντες οὐδὲ παλτὰ  
 στρατεύονται, τὰ δ' ἀγχέμαχα ὅπλα καλούμενα, θώρακά  
 τε περὶ τοῖς στέρνοις καὶ γέρρον ἐν τῇ ἀριστερᾷ, ἐν δὲ  
 25 τῇ δεξιᾷ μάχαιραν ἢ κοπίδα. καὶ αἱ ἀρχαὶ δὲ πᾶσαι  
 ἐκ τούτων αἰροῦνται πλὴν οἱ τῶν παίδων διδάσκαλοι.  
 ἐπειδὰν δὲ τὰ πέντε καὶ εἴκοσιν ἔτη διατελέσωσιν,



ἐξέρχονται εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλου-  
 μένους. οἱ δ' αὖ γεραιτεροὶ οὗτοι οὐκέτι στρατεύονται  
 μὲν, οἴκοι δὲ μένοντες δικάζουσι τὰ τε κοινὰ καὶ τὰ  
 ἴδια πάντα. καὶ τὰς ἀρχὰς οὗτοι πάσας αἰροῦνται.  
 5 καὶ ἐάν τις ἢ ἐν ἐφήβοις ἢ ἐν τελείοις ἀνδράσιν ἐλλίπη  
 τι τῶν νομίμων, φαίνουσι μὲν οἱ φύλαρχοι ἕκαστοι, οἱ  
 δὲ γεραιτεροὶ ἀκούσαντες ἐκκρίνουσιν· ὁ δὲ ἐκκριθεὶς  
 ἄτιμος διατελεῖ τὸν λοιπὸν βίον. — τοιαύτη δὴ ἡ πολι-  
 τεία ἐστὶν ἡ Περσῶν καὶ ἡ ἐπιμέλεια αὐτῇ, ἣ χρώμενοι  
 10 οἴονται βέλτιστοι ἂν εἶναι.

#### ORIGIN AND CHARACTER OF CYRUS.

5. Ὁ μὲν δὴ πατὴρ τοῦ Κύρου λέγεται γενέσθαι  
 Καμβύσης Περσῶν βασιλεὺς· ἡ δὲ μήτηρ ὁμολογεῖται  
 Μανδάνη γενέσθαι· ἡ δὲ Μανδάνη αὕτη Ἀστυάγους  
 ἦν θυγάτηρ τοῦ Μήδων βασιλέως. λέγεται ὁ Κῦρος  
 15 γενέσθαι εἶδος μὲν κάλλιστος, ψυχὴν δὲ φιланθρω-  
 πότατος καὶ φιλομαθέστατος καὶ φιλοτιμότατος. ἐπαι-  
 δεύθη γε μὴν ἐν τοῖς Περσῶν νόμοις. μέχρι μὲν  
 δώδεκα ἐτῶν ἢ ὀλίγῳ πλεῖον ταύτῃ τῇ παιδείᾳ ἐπαι-  
 δεύθη ὁ Κῦρος, καὶ πάντων τῶν ἡλικίων διέφερε καὶ εἰς  
 20 τὸ ταχὺ μαθάνειν ἢ δέοι καὶ εἰς τὸ καλῶς καὶ ἀνδρείως  
 ἕκαστα ποιεῖν.

#### HIS FIRST VISIT TO MEDIA.

6. Ἐκ δὲ τούτου τοῦ χρόνου μετεπέμψατο Ἀστυάγης  
 τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς· ἰδεῖν γὰρ  
 ἐπεθύμει, ὅτι ἤκουεν αὐτὸν καλὸν καγαθὸν εἶναι. ἔρχεται  
 25 δ' οὖν ἡ Μανδάνη πρὸς τὸν πατέρα ἔχουσα τὸν Κῦρον.

ὥς δὲ ἀφίκετο καὶ ἔγνω ὁ Κῦρος τὸν Ἀστυάγην τῆς  
 μητρὸς πατέρα ὄντα, εὐθὺς φιλόστοργος ὢν ἡσπάζετό  
 τε αὐτόν. καὶ ὁρῶν αὐτὸν ἔχοντα καὶ πορφυροῦν  
 χιτῶνα καὶ στρεπτὸν περὶ τῇ δέρῃ καὶ ψέλια περὶ ταῖς  
 5 χερσί (πάντα δὲ ταῦτα Μηδικὰ ἦν, ἐν Πέρσαις δὲ πολὺ  
 φαυλότεραι ἦσαν ἐσθῆτες), ἐμβλέπων αὐτῷ ἔλεγεν, ὦ  
 μήτερ, ὥς καλὸς μοι ὁ πάππος. ἐπεὶ δὲ ἡ μήτηρ ἠρώ-  
 τησεν αὐτὸν πότερος καλλίων αὐτῷ δοκεῖ εἶναι, ὁ πατὴρ  
 ἢ οὗτος, ἀπεκρίνατο ἄρα ὁ Κῦρος, ὦ μήτερ, Περσῶν  
 10 μὲν πολὺ κάλλιστός ἐστιν ὁ ἐμὸς πατήρ, Μήδων μέντοι  
 ὅσων ἐώρακα ἐγὼ καὶ ἐν ταῖς ὁδοῖς καὶ ἐπὶ ταῖς θύραις  
 πολὺν οὗτος ὁ ἐμὸς πάππος κάλλιστος. ἀντασπαζό-  
 μενος δὲ ὁ πάππος αὐτὸν καὶ στολὴν καλὴν ἐνέδυσσε καὶ  
 στρεπτοῖς καὶ ψελίοις ἐκόσμει, καὶ εἴ ποι ἐξελαύνοι, ἐφ'  
 15 ἵππου χρυσοχαλίνου περιῆγεν. ὁ δὲ Κῦρος ἄτε παῖς  
 ὢν καὶ φιλόκαλος καὶ φιλότιμος ἤδετο τῇ στολῇ, καὶ  
 ἱππεύειν μανθάνων ὑπερέχαιρεν. ἐν Πέρσαις γὰρ τῆς  
 χώρας ὀρεινῆς οὔσης χαλεπὸν ἦν καὶ τρέφειν ἵππους  
 καὶ ἱππεύειν.

#### HE CRITICISES HIS GRANDFATHER'S TABLE.

20 7. Δειπνῶν δὲ δὴ ὁ Ἀστυάγης σὺν τῇ θυγατρὶ καὶ  
 τῷ Κύρῳ, ἐβούλετο τὸν παῖδα ὥς ἡδιστα δειπνεῖν.  
 προσῆγεν οὖν αὐτῷ καὶ παροψίδας καὶ παντοδαπὰ  
 ἐμβάμματα καὶ βρώματα. ὁ δὲ Κῦρος, ὦ πάππε, ἔφη,  
 ὅσα πράγματα ἔχεις ἐν τῷ δεῖπνῳ, εἰ ἀνάγκη σοι ἀπο-  
 25 γεέσθαι τούτων τῶν παντοδαπῶν βρωμάτων. Τί δέ,  
 ἔφη ὁ Ἀστυάγης, οὐ γὰρ πολὺ σοι δοκεῖ εἶναι κάλλιον  
 τόδε τὸ δεῖπνον τοῦ ἐν Πέρσαις; ὁ δὲ Κῦρος πρὸς

ταῦτα ἀπεκρίνατο, Οὐκ, ὦ πάππε, ἀλλὰ πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῶν ἡ ὁδὸς ἐστὶν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῶν· παρ' ἡμῶν μὲν γὰρ ἄρτος καὶ κρέα εἰς τοῦτο ἄγει, ὑμεῖς δὲ πολλοὺς ἐλιγμοὺς ἄνω καὶ κάτω  
 5 πλανᾶσθε. Ἄλλ', ὦ παῖ, ἔφη ὁ Ἀστυάγης, οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα· γευόμενος δὲ καὶ σύ, ἔφη, γνώσει ὅτι ἡδέα ἐστίν. Ἄλλὰ καὶ σέ, ἔφη ὁ Κῦρος, ὁρῶ, ὦ πάππε, μυσταττόμενον ταῦτα τὰ βρώματα. καὶ ὁ Ἀστυάγης ἐπήρετο, Καὶ πῶς δὴ σὺ τοῦτο ἔγνως, ὦ  
 10 παῖ; Ὅτι σε, ἔφη, ὁρῶ, ὅταν μὲν τοῦ ἄρτου ἄψῃ, οὐ τὴν χεῖρα ἀποψώμενον, ὅταν δὲ τούτων τινὸς θίγῃς, εὐθὺς ὡς πάνυ ἀχθόμενος, ἀποκαθαίρει τὴν χεῖρα εἰς τὰ χειρόμακτρα. πρὸς ταῦτα δὲ ὁ Ἀστυάγης εἶπε, Καὶ εἰ οὕτω γιγνώσκεις, ὦ παῖ, ἀλλὰ κρέα γε εὐωχοῦ, ἵνα  
 15 νεανίας οἴκαδε ἀπέλθῃς. ἅμα δὲ ταῦτα λέγων πολλὰ κρέα αὐτῷ παραφέρει.

## CYRUS HIS GRANDFATHER'S CUPBEARER.

8. Καὶ ὁ Κῦρος, ἐπεὶ ἑώρα τὰ κρέα πολλὰ ὄντα, εἶπεν, Ἦ καὶ δίδως μοι, ὦ πάππε, πάντα ταῦτα τὰ κρέα; Νὴ Δία, ἔφη, ὦ παῖ, ἔγωγέ σοι. ἔνταῦθα δὴ ὁ  
 20 Κῦρος λαβὼν τῶν κρεῶν διεδίδου τοῖς ἀμφὶ τὸν πάππον θεραπεύουσιν, ἐπιλέγων ἐκάστω, Σοὶ μὲν τοῦτο δίδωμι, ὅτι προθύμως με ἱππεύειν διδάσκεις, σοὶ δὲ τοῦτο, ὅτι μοι παλτὸν ἔδωκας· σοὶ δ' ὅτι τὸν πάππον καλῶς θεραπεύεις, σοὶ δ' ὅτι μου τὴν μητέρα τιμᾷς. Σάκα δέ,  
 25 ἔφη ὁ Ἀστυάγης, τῷ οἰνοχόῳ, ὃν ἐγὼ μάλιστα τιμῶ, οὐδὲν δίδως; (ὁ δὲ Σάκας ἄρα καλὸς τε ἦν καὶ τιμὴν εἶχε προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀπο-

κωλύειν οὐς μὴ καιρὸς αὐτῷ δοκοίη εἶναι προσάγειν). καὶ ὁ Κῦρος ἐπήρετο προπετῶς, Διὰ τί δή, ὦ πάππε, τοῦτον οὕτω τιμᾶς; καὶ ὁ Ἀστυάγης σκώψας, Οὐχ ὀρᾶς, ἔφη, ὥς καλῶς οἰνοχοεῖ καὶ εὐσχημόνως; Κέλευσον δή, 5 ἔφη, ὦ πάππε, τὸν Σάκαν καὶ ἐμοὶ δοῦναι τὸ ἔκπωμα, ἵνα καγὼ καλῶς σοι οἰνοχοήσας ἀνακτήσωμαί σε, ἐὰν δύνωμαι. καὶ οὗτος ἐκέλευσε δοῦναι. λαβὼν δὲ ὁ



CYRUS PLAYS CUPBEARER

Κῦρος οὕτω δὴ εὐσχημόνως τὴν φιάλην τῷ πάππῳ προσφέρει καὶ ἐνδίδωσιν ὥσπερ τὸν Σάκαν ἑώρα, ὥστε 10 τῇ μητρὶ καὶ τῷ Ἀστυάγῃ πολὺν γέλωτα παρέχειν. καὶ αὐτὸς ὁ Κῦρος ἐκγελάσας ἀναπηδᾷ πρὸς τὸν πάππον καὶ φιλῶν ἅμα λέγει, ὦ Σάκα, ἀπόλωλας· ἐκβαλῶ σε ἐκ τῆς τιμῆς· τά τε γὰρ ἄλλα σοῦ κάλλιον οἰνοχοήσω καὶ οὐκ ἐκπίομαι αὐτὸς τὸν οἶνον. (οἱ δ' 15 ἄρα τῶν βασιλέων οἰνοχόοι, ἐπειδὰν διδῶσι τὴν φιάλην, καὶ αὐτοὶ ἀπογεύονται τοῦ οἴνου, ἵνα μὴ φάρμακα ἐγχεῖν



βούλωνται). ἐκ τούτου δὴ ὁ Ἀστυάγης ἐπισκώπτων,  
Καὶ τί δὴ, ἔφη, ὦ Κῦρε, τᾶλλα μιμούμενος τὸν Σάκαν  
οὐκ ἀπεγεύσω τοῦ οἴνου;

HE GIVES THE KING A LESSON IN TEMPERANCE.

9. Ὅτι, ἔφη, ἐδεδοίκη μὴ ἐν τῷ κρατήρι φάρμακα  
5 μεμιγμένα εἶη. καὶ γὰρ ὅτε εἰστίσας σὺ τοὺς φίλους  
ἐν τοῖς γενεθλίοις, σαφῶς κατέμαθον ὅτι οὗτος τοῦτο  
ἐποίησε. Καὶ πῶς δὴ σὺ τοῦτο, ἔφη, ὦ παῖ, κατέγνως;  
Ὅτι νῆ Δία ὑμᾶς ἐώρων καὶ ταῖς γνώμαις καὶ τοῖς  
σώμασι σφαλλομένους. πρῶτον μὲν γὰρ ἃ οὐκ ἔατε  
10 ἡμᾶς τοὺς παῖδας ποιεῖν, ταῦτα αὐτοὶ ἐποιεῖτε. πάντες  
μὲν γὰρ ἅμα ἐβοᾶτε, ἦδετε δὲ καὶ μάλα γελοίως· οὐκ  
ἀκούοντες δὲ τοῦ ἄδοντος ἔφατε αὐτὸν ἄριστα ἄδειν.  
ἕκαστος δὲ ὑμῶν ἔλεγε τὴν ἑαυτοῦ ῥώμην, ἀλλ' εἰ  
ἐπειρᾶσθε ὀρχεῖσθε, οὐδ' ὀρθοῦσθαι ἐδύνασθε. καὶ ὁ  
15 Ἀστυάγης λέγει, Ὁ δὲ σὸς πατήρ, ἔφη, ὦ παῖ, πίνων  
οὐ μεθύσκειται; Οὐ μὰ Δί', ἔφη. Ἀλλὰ πῶς ποιεῖ;  
Διψῶν παύεται, ἄλλο δὲ κακὸν οὐδὲν πάσχει· οὐ γὰρ  
οἶμαι, ὦ πάππε, Σάκας αὐτῷ οἰνοχοεῖ. καὶ ἡ μήτηρ  
εἶπεν, Ἀλλὰ τί ποτε σύ, ὦ παῖ, τῷ Σάκα οὕτω πολεμεῖς;  
20 Ὅτι νῆ Δία, ἔφη ὁ Κῦρος, μισῶ αὐτόν· πολλάκις γὰρ  
ὁπότε πρὸς τὸν πάππον ἐπιθυμῶ προσδραμεῖν οὗτος  
ἀποκωλύει με. ἀλλ' ἱκετεύω, ἔφη, ὦ πάππε, δός μοι  
τρεῖς ἡμέρας ἄρξαι αὐτοῦ. καὶ ὁ Ἀστυάγης εἶπε, Καὶ  
πῶς ἂν ἄρξαις αὐτοῦ; καὶ ὁ παῖς ἔφη, Στὰς ὥσπερ  
25 οὗτος ἐπὶ τῇ εἰσόδῳ, ὁπότε βούλοιτο παριέναι ἐπ'  
ἄριστον, λέγοιμι ἂν ὅτι τοῦτο οὐ δύνατόν ἐστι· σπον-  
δάζει γὰρ πρὸς τινας. εἰθ' ὁπότε ἦκοι ἐπὶ τὸ δεῖπνον,

λέγοιμι ἂν ὅτι λούται· οὕτως ἀεὶ παρατείνοιμι ἂν τοῦτον ὥσπερ οὗτος ἐμὲ παρατείνει ἀπὸ σοῦ κωλύων.

CYRUS IS INVITED TO REMAIN AT COURT. AN UNJUST JUDGE.

10. Ἐπεὶ δὲ ἡ Μανδάνη παρεσκευάζετο ἀπιέναι πάλιν πρὸς τὸν ἄνδρα, ἐδεῖτο αὐτῆς ὁ Ἀστυάγης καταλιπεῖν  
 5 τὸν Κῦρον. ἡ δὲ ἀπεκρίνατο ὅτι βούλοιτο μὲν τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα οὐκ ἐθέλοι καταλιπεῖν. Κῦρος δὲ ταχὺ εἶπεν ὅτι μένειν βούλοιτο. ἐπεὶ δὲ ἠρώτησεν ἡ μήτηρ διὰ τί, λέγεται εἰπεῖν, Ὅτι οἴκοι μὲν τῶν ἡλικίων εἰμὶ κράτιστος, ὧ μῆτερ, καὶ  
 10 ἀκοντίζων καὶ τοξείων· ἐνταῦθα δὲ ἱππεύων ἡττων εἰμὶ τῶν ἡλικίων· καὶ τοῦτ', ὧ μῆτερ, ἐμὲ πάνυ ἀνιά. βούλομαι δ' οὖν ἐνθάδε μένων ἱππεύειν μαθεῖν, ἵνα ὡς κράτιστος ἱππεὺς ὦν σύμμαχος ὦ τῷ πάππῳ. ἡ δὲ μήτηρ εἶπε, Τὴν δὲ δικαιοσύνην, ὧ παῖ, πῶς μαθήσει  
 15 ἐνθάδε, ἐκεῖ ὄντων σοι τῶν διδασκάλων; καὶ ὁ Κῦρος ἔφη, Ἀλλ', ὧ μῆτερ, ἀκριβῶ ταῦτά γε ἤδη. Πῶς σὺ οἶσθα; Ὅτι, ἔφη, ὁ διδάσκαλός με καὶ ἄλλοις καθίστη δικάζειν. καὶ τοίνυν, ἔφη, ἐπὶ μιᾷ ποτε δίκῃ πληγὰς ἔλαβον ὡς οὐκ ὀρθῶς δικάσας. ἦν δὲ ἡ δίκη τοιαύτη.  
 20 παῖς μέγας μικρὸν ἔχων χιτῶνα ἐξέδυν παῖδα μικρὸν μέγαν ἔχοντα χιτῶνα, καὶ τὸν μὲν ἑαυτοῦ ἡμφίεσεν ἐκείνῳ, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυν. ἐμοὶ οὖν ἐδόκει βέλτιον εἶναι ἀμφοτέροις τὸν ἀρμόττοντα ἑκάτερον χιτῶνα ἔχειν· ἐν τούτῳ αὖ με ἔπαισεν ὁ διδάσκαλος,  
 25 λέξας ὅτι οὐ τοῦ ἀρμόττοντος εἶην κριτής, ἀλλὰ δέοι κρίναι ποτέρου ὁ χιτῶν εἶη· καὶ σὺν τῷ νόμῳ ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίθεσθαι. οὕτως ἐγὼ σοι,

ὦ μήτηρ, τά γε δίκαια παντάπασιν ἤδη ἀκριβῶ· ἐὰν  
δέ τι προσδέωμαι, ὁ πάππος με, ἔφη, ἐπιδιδάξει.

CYRUS WINS MANY FRIENDS. HE LEARNS TO HUNT.

11. Τοιαῦτα μὲν δὴ πολλὰ ἐλάλει ὁ Κῦρος· τέλος δὲ  
ἡ μήτηρ ἀπήλθε, Κῦρος δὲ κατέμενε καὶ αὐτοῦ ἐτρέφετο.  
5 καὶ ταχὺ μὲν τοῖς ἡλικιώταις οἰκείως διεκείτο· ταχὺ δὲ  
τοὺς πατέρας αὐτῶν ἀνεκτήσατο, διότι ἡσπάζετο αὐτῶν  
τοὺς υἱεῖς, ὥστε εἴ τι τοῦ βασιλέως δέοιτο, τοὺς παῖδας  
ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσι.  
καὶ ὁ Ἀστυάγης ὅ τι δέοιτο αὐτοῦ ὁ Κῦρος αἰὲ διαπρά-  
10 ξασθαι ἐβούλετο. ἐπεὶ γὰρ ἡσθένει ὁ Ἀστυάγης οὐδέ-  
ποτε ὁ παῖς ἀπέλειπε τὸν πάππον οὐδὲ κλάων ποτὲ  
ἐπαύετο· ὑπερεφοβείτο γὰρ μὴ ὁ πάππος ἀποθάνοι·  
καὶ γὰρ ἐκ νυκτὸς εἴ τις δέοιτο Ἀστυάγης, πρῶτος  
ἡσθάνετο Κῦρος καὶ ἀνεπήδα ὑπηρετήσων αὐτῷ, ὥστε  
15 παντάπασιν ἀνεκτήσατο τὸν Ἀστυάγην.

προϊόντος δὲ τοῦ χρόνου ἔμαθεν ὁ Κῦρος τοξεύειν τε  
καὶ ἀκοντίζειν ἐφ' ἵππων· καὶ ταχὺ μὲν παρῇει τῇ  
ἵππικῇ τοὺς ἡλικίας, ταχὺ δὲ τὰ ἐν τῷ παραδείσῳ θηρία  
ἀνηλώκει διώκων καὶ βάλλων καὶ κατακαίνων, ὥστε ὁ  
20 Ἀστυάγης οὐκέτι ἐδύνατο αὐτῷ συλλέγειν θηρία. καὶ  
ὁ Κῦρος ταῦτα αἰσθόμενος ἔλεγε πρὸς αὐτόν, ὦ πάππε,  
ἐὰν ἐμὲ ἐκπέμπης ἐπὶ θήραν σὺν τῷ θείῳ, οὐκέτι δὴ σε  
δεήσει θηρία μοι ζητεῖν.

THE FIRST REAL HUNT. A GOOD SHOT AND A SCOLDING.

12. Ἐπεὶ δ' οὖν ἔγνω ὁ Ἀστυάγης σφόδρα αὐτὸν  
25 ἐπιθυμοῦντα ἔξω θηρᾶν, ἐκπέμπει αὐτὸν σὺν τῷ θείῳ

καὶ φύλακας συμπέμπει, ὅπως καὶ ἀπὸ τῶν δυσχωριῶν φυλάττοιεν αὐτὸν καὶ ἀπὸ τῶν ἀγρίων θηρίων. ἔλεξε γὰρ ὅτι τὰς δυσχωρίας δέοι φυλάττεσθαι οὐδὲν ἥττον ἢ τοὺς λέοντας καὶ κάπρους. καὶ ὁ Κῦρος πάντα  
 5 ταῦτα ἐμάνθανε προθύμως· ὡς δὲ εἶδεν ἔλαφον ἐκπηδή-  
 σασαν, πάντων ἐπιλαθόμενος ὦν ἤκουσεν ἐδίωκεν οὐδὲν ἄλλο ὁρῶν ἢ ὅπη ἔφευγε. καὶ πως διαπηδῶν αὐτῷ



A LUCKY SHOT

ὁ ἵππος πίπτει εἰς γόνατα· ὁ Κῦρος μέντοι ἐπέμεινε μόλις πως, καὶ ὁ ἵππος ἐξανέστη. ὡς δ' εἰς τὸ πεδίον  
 10 ἦλθεν, ἀκοντίσας καταβάλλει τὴν ἔλαφον· καὶ ὁ μὲν  
 δὴ ὑπερέχαιρε, καλὴ γὰρ ἦν καὶ μεγάλη. οἱ δὲ φύλα-  
 κες προσελάσαντες ἐλοιδόρουν αὐτὸν διότι εἰς κίνδυνον  
 ἦλθεν. ὁ οὖν Κῦρος ἀκούων ταῦτα ἡνιᾶτο, ὡς δ'  
 ἦσθετο κραυγῆς, ἀνεπήδησεν ἐπὶ τὸν ἵππον, καὶ ἰδὼν  
 15 ἐκ τοῦ ἀντίου κάπρον προσφερόμενον, ἀντίος ἐλαύνει  
 καὶ βάλλει εἰς τὸ μέτωπον. ἐνταῦθα μέντοι ἤδη καὶ



ὁ θεῖος αὐτῷ ἐλοιδореῖτο, τὴν θρασύτητα ὁρῶν. ὁ δέ, Δός μοι, ἔφη, εἰσκομίσαντι δοῦναι τῷ πάππῳ ταῦτα ὅσα αὐτὸς ἔλαβον. ὁ δὲ θεῖος εἶπεν, Ἄλλ' ἐὰν αἰσθηταὶ ὅτι ἐδίωκες, οὐ σοὶ μόνον λοιδορήσεται, ἀλλὰ καὶ ἐμοί,  
 5 ὅτι σε εἶασα. Καὶ ἐὰν βούληται, ἔφη ὁ Κῦρος, μαστιγωσάτω, καὶ σύγε, εἰ βούλει, ἔφη, ὦ θεῖε, τιμώρησαί με, ταῦτα δὲ ὅμως χάρισαί μοι. καὶ ὁ Κναξάρης μέντοι τέλος εἶπε, Ποίει ὅπως βούλει· σὺ γὰρ νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι.

## THE SPOILS DIVIDED. WHO WILL ASK THE KING?

10 13. Οὕτω δὴ ὁ Κῦρος εἰσκομίσας τὰ θηρία ἐδίδου τε τῷ πάππῳ καὶ ἔλεγεν ὅτι αὐτὸς ταῦτα θηράσειεν ἐκείνῳ. καὶ τὰ ἀκόντια ἐπεδείκνυ μὲν οὐ, κατέθηκε δὲ ἡματωμένα ὅπου ᾤετο τὸν πάππον ὄψεσθαι. ὁ δὲ Ἀστυάγης ἄρα εἶπεν, Ἄλλ', ὦ παῖ, δέχομαι μὲν ἔγωγε  
 15 ἡδέως ὅσα σὺ δίδως, οὐ μέντοι δέομαί γε τούτων οὐδενός, ὥστε σε κινδυνεύειν. καὶ ὁ Κῦρος ἔφη, Εἰ τοίνυν μὴ σὺ δέει, ἰκετεύω, ὦ πάππε, ἐμοὶ δὸς αὐτά, ὅπως τοῖς ἡλικιώταις ἐγὼ διαδῶ. Ἄλλ', ὦ παῖ, ἔφη ὁ Ἀστυάγης, καὶ ταῦτα λαβὼν διαδίδου ὅτῳ σὺ βούλει καὶ τῶν  
 20 ἄλλων ὅποσα ἐθέλεις. καὶ ὁ Κῦρος λαβὼν ἐδίδου τε τοῖς παισὶ καὶ ἅμα ἔλεγεν αὐτοῖς πάντα τὰ ἐν τῇ θήρᾳ γεγεννημένα. Ἄλλ' ἄρα ἐῴεν ἅν, ἔφη, καὶ ὑμᾶς οἱ πατέρες ἐξελθεῖν ἐπὶ θήραν; Καὶ ῥαδίως γ' ἅν, ἔφασαν, εἰ Ἀστυάγης κελεύοι. καὶ ὁ Κῦρος εἶπε, Τίς οὖν ἡμῶν  
 25 Ἀστυάγους δεήσεται; Τίς γὰρ ἅν, ἔφασαν, σοῦ γε ἰκανώτερος πείσαι αὐτόν; Ἀλλὰ μὰ τὸν Δία, ἔφη, οὐκέτι γὰρ οἷός εἰμι λέγειν ἔγωγε οὐδ' ἀναβλέπειν πρὸς

τὸν πάππον. καὶ οἱ παῖδες εἶπον, Πονηρὸν λέγεις τὸ πρᾶγμα, εἰ ἡμᾶς ἀνάγκη ἔσται ἄλλον τινὰ κελεύσαι διαπράξασθαι ὧν δεόμεθα. ἀκούσας δὲ ὁ Κῦρος σιγῇ ἀπῆλθεν ἰσχυρῶς ἐπιθυμῶν ταῦτα διαπράξασθαι.

CYRUS CONFIDES IN HIS GRANDFATHER, AND IS TREATED LATER  
TO A GRAND HUNTING PARTY.

5 14. Εἰσελθὼν δὲ πρὸς τὸν πάππον εἶπεν ὧδε. Εἰπέ μοι, ἔφη, ὦ πάππε, ἐάν τις τῶν οἰκετῶν ἀποδρᾷ σε καὶ λάβῃς αὐτόν, τί πράξεις; Δῆσας γὰρ αὐτόν, ἔφη, ἐργάζεσθαι ἀναγκάσω. Ἐὰν δὲ αὐτόματος πάλιν ἔλθῃ, πῶς ποιήσεις; Μαστιγώσας γε, ἔφη, ἵνα μὴ  
10 αὐθις τοῦτο ποιῇ, ἐξ ἀρχῆς χρήσομαι. ὦρα οὖν ἔστιν, ἔφη ὁ Κῦρος, σοὶ παρασκευάζεσθαι ὡς μαστιγώσουσι ἐμέ, ὡς βουλευομαί γε ὅπως σε ἀποδρῶ λαβὼν τοὺς ἡλικιώτας ἐπὶ θήραν. καὶ ὁ Ἀστυάγης, Καλῶς, ἔφη, ἐποίησας προειπὼν· οἴκοι γὰρ κελεύω σε μένειν.  
15 χαρίεν γὰρ ἂν εἴῃ, ἔφη, εἰ κρεαδίων ἔνεκα ὁ τῆς θυγατρὸς παῖς πάθοι τι.

ἀκούσας ταῦτα ὁ Κῦρος ἐπείθετο μὲν καὶ ἔμεινεν· ἰσχυρῶς δὲ ἐλυπεῖτο. ὁ μέντοι Ἀστυάγης ἐπεὶ ἔγνων τοῦτο, βουλόμενος αὐτῷ χαρίζεσθαι ἐξάγει ἐπὶ θήραν,  
20 καὶ πεζοὺς πολλοὺς καὶ ἵππείας καὶ τοὺς παῖδας λαβὼν ἐποίησε μεγάλην θήραν. καὶ βασιλεὺς δὴ παρὼν αὐτὸς πάντας διώκειν ἐᾷ, Κύρου κελεύσαντος, καὶ διαγωνίζεσθαι ὅπως ἕκαστος κράτιστα δύναιτο. ἐνταῦθα δὴ ὁ Ἀστυάγης στὰς ἐθέατο Κῦρον καὶ τοὺς ἄλλους  
25 ἀμιλλωμένους ἐπὶ τὰ θηρία καὶ διώκοντας καὶ ἀκοντίζοντας. καὶ Κῦρος οὐκ ἐδύνατο σιγᾶν ὑπὸ τῆς ἡδο-

νῆς, ἀλλ' ὥσπερ σκύλαξ γενναῖος ἀνέκλαζεν, ὁπότε πλη-  
 σιάζοι θηρίῳ, καὶ παρεκάλει ὀνομαστὶ ἕκαστον. τέλος  
 δ' οὖν πολλὰ θηρία ἔχων ὁ Ἀστυάγης ἀπῆει. καὶ οὕτως  
 ἦσθη τῇ τότε θήρᾳ ὥστε πολλάκις συνεξῆει τῷ Κύρῳ  
 5 καὶ ἄλλους τε παῖδας πολλοὺς παρελάμβανε, Κύρου  
 ἕνεκα. οὕτω δὴ πλείστον χρόνον διῆγεν ὁ Κῦρος.



THE ROYAL LION-HUNT (from a Sculpture)

## A SOLDIER OF SIXTEEN.

15. Ἀμφὶ δὲ τὰ πέντε ἢ ἑκκαίδεκα ἔτη γενομένου αὐτοῦ  
 ὁ υἱὸς τοῦ Ἀσσυρίων βασιλέως ἐπεθύμησε ποιεῖν μεγά-  
 λην θήραν. κράτιστον οὖν εἶναι καὶ λαμπρότατον ἐνό-  
 10 μιζε λεηλατῆσαι ἐκ τῆς Μηδικῆς χώρας. οὕτω δὴ  
 πρὶ ἀναστὰς ἦγε τὸ στράτευμα πρὸς τὰ τῶν Μήδων  
 φρούρια. Ἀστυάγης δὲ δὴ εὐθύς ἐξεβοήθει καὶ αὐτὸς  
 πρὸς τὰ ὄρια σὺν τοῖς περὶ αὐτὸν καὶ ὁ υἱὸς αὐτοῦ  
 ὡσαύτως σὺν τοῖς ἑαυτοῦ, καὶ τοῖς ἄλλοις δὲ ἐσήμαινε  
 15 πᾶσιν ἐκβοηθεῖν. ὁ δὲ Κῦρος ὀρών ἐκβοηθοῦντας καὶ  
 τοὺς ἄλλους ἐκβοηθεῖ καὶ αὐτὸς πρῶτον τότε ἐξοπλισά-  
 μενος· μάλα δὲ καλὰ ὄπλα αὐτῷ ὁ πάππος ἐδεδώκει.  
 οὕτω δὴ ἐξοπλισάμενος προσήλασε τῷ ἵππῳ. ὥς δὲ  
 εἶδε τοὺς ἱππέας τῶν πολεμίων, Νῆ τὸν Δί', ἔφη, ὦ

πάππε, ἀλλ' οὖν πονηροί γε φαίνονται οὗτοι, καὶ ἐπὶ  
 πονηρῶν ἱππαρίων ἄγουσιν ἡμῶν τὰ χρήματα· ἡμᾶς  
 οὖν χρὴ ἐλαύνειν ἐπ' αὐτούς. Ἄλλ', ἔφη, ὦ παῖ, οὗτοι  
 οἱ ἱππεῖς, ἐὰν τοῦτο ποιήσωμεν, ὑποτεμοῦνται ἡμᾶς  
 5 πάλιν· ἡμῖν δὲ οὐπω ἡ ἰσχὺς πάρεστιν. Ἄλλ' ἐὰν σὺ  
 μένης, ἔφη ὁ Κῦρος, καὶ ἀναλαμβάνης τοὺς ἄλλους,  
 φοβήσονται οὗτοι καὶ οὐ κινήσονται, οἱ δ' ἄγοντες  
 εὐθὺς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἴδωσί τινας ἐπ'  
 αὐτοὺς ἐλαύνοντας. ταῦτ' ἀκούσας ὁ Ἀστυάγης κε-  
 10 λεύει τὸν υἱὸν λαβόντα τάξιν ἱππέων ἐλαύνειν ἐπὶ τοὺς  
 ἄγοντας τὴν λείαν. οὗτος δὲ λαβὼν τοὺς ἑαυτοῦ προσ-  
 ελαύνει. ὁ δὲ καὶ Κῦρος ἐξορμᾷ, καὶ αὐτὸς πρῶτος  
 ἡγείτο ταχέως, καὶ ὁ Κναξάρης μέντοι ἐφείπετο, καὶ  
 οἱ ἄλλοι δὲ οὐκ ἀπελείποντο. ὥς δὲ εἶδον αὐτοὺς οἱ  
 15 λεηλατοῦντες, εὐθὺς ἀφέντες τὰ χρήματα ἔφευγον. ὁ  
 δὲ Κῦρος ἀνακαλῶν τὸν θεῖον ἐδίωκε καὶ ἰσχυρὰν τὴν  
 φυγὴν τοῖς πολεμίοις ἐποίει.

## CYRUS ENDS HIS VISIT.

16. Καμβύσης δὲ δὴ ὁ τοῦ Κῦρου πατὴρ ἤδετο μὲν  
 πυνθανόμενος ταῦτα, καὶ ἀπεκάλει τὸν Κῦρον, ὅπως  
 20 τὴν ἐν Πέρσαις παιδείαν ἐπιτελοίη. καὶ ὁ Κῦρος αὐτὸς  
 ἀπιέναι ἐβούλετο, ἵνα μὴ ὁ πατὴρ τι ἄχθοιτο καὶ ἡ  
 πόλις μέμφοιτο. καὶ τῷ Ἀστυάγει δὲ ἐδόκει εἶναι  
 ἀναγκαῖον ἀποπέμπειν αὐτόν. ἔνθα δὲ ἵππους τε αὐτῷ  
 ἔδωκε καὶ ἄλλα πολλὰ ἔπεμπε διότι ἐφίλησεν αὐτόν.  
 25 προύπεμπον δὲ τὸν Κῦρον ἅπαντες καὶ παῖδες καὶ  
 ἡλικες καὶ ἄνδρες καὶ γέροντες ἐφ' ἵππων καὶ Ἀστυ-  
 άγης αὐτός, καὶ πάντας λέγεται σὺν πολλοῖς δακρύοις



ἀποστρέφεισθαι. πολλὰ δὲ δῶρα διέδωκεν ὁ Κῦρος τοῖς ἡλικιώταις ἃ Ἀστυάγης αὐτῷ ἐδεδώκει. οἱ μέντοι δεξάμενοι τὰ δῶρα Ἀστυάγει ἀπέφερον, Ἀστυάγης δὲ δὴ λαβὼν Κῦρῳ ἀπέπεμψεν, ὁ δὲ πάλιν τε ἀπέπεμψεν  
 5 εἰς Μήδους καὶ εἶπεν, Εἰ βούλει, ὦ πάππε, ἐμὲ καὶ αὐθις ἤκειν μὴ αἰσχυνόμενον, ἕα τοὺς παῖδας ἔχειν ὅ τι ἐγὼ δέδωκα. Ἀστυάγης δὲ ταῦτα ἀκούσας ἐποίησεν ὥσπερ Κῦρος ἐπέστειλεν.

## A BASHFUL MEDE.

17. Ἐπεὶ δὲ Κῦρος ἀπῆει, οἱ συγγενεῖς φιλοῦντες τῷ  
 10 στόματι ἀπεπέμποντο αὐτὸν νόμῳ Περσικῷ. ἀνὴρ δέ τις τῶν Μήδων μάλα καλὸς καγαθὸς ὢν ἐτεθαυμάκει πολὺν χρόνον τὸ κάλλος τοῦ Κύρου. ἡνίκα δὲ ἑώρα τοὺς συγγενεῖς φιλοῦντας αὐτόν, ὑπέμεινεν. ἐπεὶ δ' οἱ ἄλλοι ἀπῆλθον, προσῆλθε τῷ Κῦρῳ καὶ εἶπεν, Ἐμὲ μόνον οὐ  
 15 γιγνώσκεις τῶν συγγενῶν, ὦ Κῦρε; Τί δέ, εἶπεν ὁ Κῦρος, ἥ καὶ σὺ συγγενῆς εἶ; Μάλιστα, ἔφη. Διὰ τοῦτο ἄρα, εἶπεν ὁ Κῦρος, πολλάκις καὶ ἐνεώρας μοι. Προσελθεῖν γάρ σοι, ἔφη, αἰεὶ ἐβουλόμην καὶ ναὶ μὰ τοὺς θεοὺς ἡσχυρόμην. Ἄλλ' οὐκ ἔδει, ἔφη ὁ Κῦρος,  
 20 ἐπεὶ συγγενῆς γε ἦσθα. ἄμα δὲ ἐφίλησεν αὐτόν. ἐκ τούτου ὁ Μῆδος ἤρετο, Ἦ καὶ ἐν Πέρσαις νόμος ἐστὶν οὗτος συγγενεῖς φιλεῖν; Μάλιστα, ἔφη, ὅταν γε ἴδωσιν ἀλλήλους διὰ χρόνον ἢ ἀπίωσί ποι ἀπ' ἀλλήλων. Ὡρα οὖν ἐστίν, ἔφη ὁ Μῆδος, πάλιν σε φιλεῖν ἐμέ. ἀπέρ-  
 25 χομαι γάρ, ὥς ὁρᾷς, ἤδη. οὕτω καὶ ὁ Κῦρος φιλήσας αὐτὸν πάλιν ἄπεισι. καὶ ἤδη ὁδὸν τε οὐπω πολλὴν ἐπεπόρευντο, καὶ ὁ Μῆδος ἦκε πάλιν ἰδρῶντι τῷ ἵππῳ.

καὶ ὁ Κῦρος ἰδὼν, Ἄλλ' ἦ, ἔφη, ἐπελάθου τι ὦν ἐβούλου εἰπεῖν; Μὰ Δία, ἔφη, ἀλλ' ἤκω διὰ χρόνου. καὶ ὁ Κῦρος εἶπεν, Δι' ὀλίγου γε, ὦ σύγγενες. Οὐκ ὀλίγου, ὦ Κῦρε, ἔφη οὗτος, ἐπεὶ καὶ ὅσον σκαρδαμύττω χρόνον, 5 πάννυ πολὺς μοι δοκεῖ εἶναι, ὅτι οὐχ ὀρώ σε τότε. ἔνταῦθα δὴ ὁ Κῦρος γελάσας εἶπεν αὐτῷ, Θάρρει, ὅτι παρέσομαι ὑμῖν ὀλίγου χρόνου, ὥστε ὁρᾶν ἐξέσται καὶ βούλη ἀσκαρδαμυκτί.

CYRUS FINISHES HIS TRAINING IN PERSIA. A NEW KING AND A PLOT.



AN ASSYRIAN KING AND ATTENDANTS  
Above, the symbol of the god Ormazd

18. Ὁ μὲν δὴ Κῦρος οὕτως ἀπελθὼν ἐν Πέρσαις ἐνιαυτὸν ἐν τοῖς παισὶν ἔτι ἐγένετο. καὶ τὸ μὲν πρῶτον οἱ παῖδες ἔσκωπτον αὐτόν, λέγοντες ὅτι ἡδυπαθεῖν ἐν Μήδοις μεμαθήκοι· ἐπεὶ δὲ αὐτὸν ἐώρων ὥσπερ καὶ αὐτοὶ καὶ ἐσθίοντα ἡδέως καὶ πίνοντα καὶ πολλὰ κρατιστεύοντα ἑαυτῶν, ἐνταῦθα δὴ πάλιν ὑπέπτησσον αὐτῷ οἱ ἥλικες. ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην ἥδη εἰσῆλθεν εἰς τοὺς ἐφήβους, ἐν τούτοις αὖ ἐκρατίστευε καὶ μελετῶν τὰ προσήκοντα καὶ πειθόμενος τοῖς ἄρχουσι. προϊόντος δὲ τοῦ χρόνου ὁ μὲν Ἀστυάγης ἐν

τοῖς Μήδοις ἀποθνήσκει, ὁ δὲ Κναξάρης ὁ τοῦ Ἀστυά-  
 γους παῖς, ὁ δὲ Κύρου θεῖος, τὴν Μήδων βασιλείαν  
 ἔσχευ, ὁ δὲ τῶν Ἀσσυρίων βασιλεὺς ἐπεβούλευε τοῖς  
 Μήδοις καὶ Πέρσαις ἵνα πάντων γε τῶν πέριξ ῥαδίως  
 5 ἄρχοι. οὕτω δὴ διέπεμπε πρὸς τε τοὺς ὑπ' αὐτὸν  
 πάντας καὶ πρὸς τοὺς συμμάχους, διαβάλλων ἐκείνους.  
 ἔλεγε γὰρ ὅτι μεγάλα τ' εἶη ταῦτα ἔθνη καὶ ἰσχυρὰ  
 καὶ φοβοῖτο μὴ πάντα τὰ ἄλλα ἔθνη καταστρέψαιτο.  
 οἱ δὲ δὴ τούτοις τοῖς λόγοις πειθόμενοι συμμαχίαν  
 10 αὐτῷ ἐποιοῦντο.

## CYAXARES REMEMBERS CYRUS. THE PERSIAN ARMY.

19. Κναξάρης δ' ἐπεὶ ᾗσθάνετο τὴν τ' ἐπιβουλήν  
 καὶ τὴν παρασκευὴν ἐφ' ἑαυτόν, αὐτός τε εὐθέως ἀντι-  
 παρεσκευάζετο καὶ εἰς Πέρσας ἔπεμπε πρὸς τε τὸ  
 κοινὸν καὶ πρὸς Καμβύσην τὸν Περσῶν βασιλέα.  
 15 ἔπεμπε δὲ καὶ πρὸς Κῦρον, δεόμενος αὐτοῦ ἄρχοντα  
 ἐλθεῖν τῶν ἀνδρῶν, εἴ τινας πέμποι στρατιώτας τὸ  
 Περσῶν κοινόν. ἐκ δὲ τούτου οἱ γεραίτεροι αἰροῦνται  
 αὐτὸν ἄρχοντα τῆς στρατιᾶς· ἥδη γὰρ τέλειος ἀνὴρ  
 ᾗν. ὁ δὲ Κῦρος θυσάμενος τοῖς θεοῖς προσαιρεῖται  
 20 διακοσίους τῶν ὁμοτίμων· οὗτοι δ' αὖ προσαιροῦνται  
 τέτταρας ἑκάστοι, καὶ τούτους ἐκ τῶν ὁμοτίμων ὄντας·  
 γίνονται μὲν δὴ οὗτοι χίλιοι. οὗτοι δ' αὖ ἐκ τοῦ  
 δήμου τῶν Περσῶν δέκα μὲν πελταστὰς προσείλοντο,  
 δέκα δὲ σφενδονήτας, δέκα δὲ τοξότας· καὶ οὕτως ἐγέ-  
 25 νοντο μύριοι μὲν τοξόται, μύριοι δὲ πελτασταί, μύριοι  
 δὲ σφενδονῆται. Κῦρος δ' ἐπεὶ πάντα παρεσκευάσατο  
 ἐλθὼν οἴκαδε καὶ προσευξάμενος τοῖς πατρώοις θεοῖς



ὠρμάτο ἐπὶ τὴν στρατείαν, συμπρούπεμπε δὲ αὐτὸν καὶ ὁ πατήρ. ἐπεὶ δ' ἔξω τῆς οἰκίας ἐγένοντο, ἐγένοντο ἀστραπαὶ καὶ βρονταὶ αὐτῷ αἴσιοι, ὥστε καὶ Κῦρος καὶ ἡ στρατιὰ ὑπερήδοντο. προϊόντες δὲ Κῦρος καὶ  
 5 ὁ πατήρ πολλὰ διελέγοντο πρὸς ἀλλήλους περὶ τῶν ἄρχοντι προσηκόντων.

MEETING OF CYAXARES AND CYRUS. CYRUS ADVISES HIS UNCLE.

20. Οὕτως μὲν δὴ ἀφίκοντο μέχρι τῶν ὀρίων τῆς Περσίδος· ἐπεὶ δ' αὐτοῖς ἀετὸς δεξιὸς ἐφάνη, προσευξάμενοι τοῖς τῆς Περσίδος θεοῖς εὐμενεῖς εἶναι, οὕτω  
 10 διέβαινον τὰ ὄρια. ἐπειδὴ δὲ διέβησαν, προσηύχοντο αὐθις τοῖς τῆς Μηδίας θεοῖς εὐμενῶς δέχεσθαι αὐτούς. ἐκ δὲ τούτου ἀσπασάμενοι ἀλλήλους ὁ μὲν πατήρ πάλιν εἰς Πέρσας ἀπῆει, Κῦρος δὲ εἰς Μήδους πρὸς Κναξάρην ἐπορεύετο. ἐπεὶ δὲ ἀφίκετο ὁ Κῦρος πρὸς τὸν Κναξάρην,  
 15 πρῶτον μὲν ὥσπερ εἰκὸς ἡσπάσαντο ἀλλήλους, ἔπειτα δὲ ἤρετο τὸν Κῦρον ὁ Κναξάρης πόσον τι ἄγοιτο στράτευμα. καὶ οὗτος πάντα ἔλεξεν αὐτῷ καὶ περὶ τῶν μισθοφόρων καὶ περὶ τῶν ὁμοτίμων καλουμένων. οὐ μέντοι ὁ ἀριθμὸς εὐφρανε τὸν Κναξάρην ἀκούσαντα.  
 20 ὁ δὲ Κῦρος ἐννοῆσαι ἐκέλευσεν αὐτὸν ὅτι ὀλίγοι ὄντες οὗτοι οἱ ὁμότιμοι καλούμενοι τῶν ἄλλων Περσῶν πολλῶν ὄντων ραδίως ἄρχοιεν. ἐκ δὲ τούτων Κναξάρης ἔλεξε τῷ Κύρῳ καὶ τὴν ἑαυτοῦ δύναμιν, πόση εἴη, καὶ τὴν τῶν πολεμίων, ἵνα εἰδότες ἀμφοτέρους βουλευοῖντο ὅπως ἂν  
 25 ἄριστα ἀγωνίζοιντο. καὶ τῷ Κύρῳ ἔδοξεν ὥς τάχιστα ὅπλα ποιέσθαι πᾶσι Πέρσαις οἵαπερ εἶχον οἱ σὺν αὐτῷ ὁμότιμοι καλούμενοι. ταῦτα δ' ἐστὶ θώραξ μὲν



περὶ τὰ στέρνα, γέρρον δὲ εἰς τὴν ἀριστεράν, κοπίς δὲ ἢ σάγαρις εἰς τὴν δεξιάν. Καὶ ἐὰν ταῦτα παρασκευάσωμεν, ἔφη, ἡμῖν μὲν ἀσφαλέστατον ἔσται τὸ ὁμόσε τοῖς ἐναντίοις ἰέναι, τοῖς πολεμίοις δὲ τὸ φεύγειν ἄμεινον  
 5 ἢ τὸ μένειν. τῷ δὲ Κυαζάρῃ ἔδοξέ τε εὖ λέγειν καὶ τὰ ὄπλα παρεσκευάζετο.

## GETTING INTO FIGHTING TRIM.

21. Ἐν ᾧ δὲ οἱ πολέμιοι ἐλέγοντο μὲν προσιέναι, παρήσαν δὲ οὐδέπω, ἐν τούτῳ ἐπειράτο ὁ Κῦρος ἀσκεῖν μὲν τὰ σώματα τῶν μεθ' ἑαυτοῦ, διδάσκειν δὲ τὰ τακτικά,  
 10 θήγειν δὲ τὰς ψυχὰς εἰς τὰ πολεμικά. καὶ ἵνα προθυμότεροι εἴεν, ἀγωνάς τε αὐτοῖς προεῖπεν ἀπάντων ὅποσα ἐγίγνωσκειν ἀγαθὸν εἶναι ἀσκέσθαι ὑπὸ στρατιωτῶν. σκηναὶ δ' αὐτοῖς κατεσκεύασε, πλῆθος μὲν ὅσοι ταξίαρχοι ἦσαν, μέγεθος δὲ ὥστε ἱκανὰς εἶναι τῇ τάξει  
 15 ἐκάστη (ἢ δὲ τάξεις ἦν ἑκατὸν ἄνδρες). ἐσκήνουν μὲν δὴ οὕτω κατὰ τάξεις· ὁμοῦ γὰρ τρεφόμενοι, ὡς Κύρῳ ἔδόκει, καὶ ἂν ὠφελοῖντο πρὸς τὸν μέλλοντα ἀγῶνα τὰ ἄλλα, καὶ ἦττον ἂν ἀλλήλους ἐθέλοιεν ἀπολείπειν. καὶ ἵνα μήποτε ἀνίδρωτοι γενόμενοι ἐπὶ τὸ ἄριστον καὶ τὸ  
 20 δεῖπνον εἰσίοιεν, ἢ ἐπὶ θήραν ἐξῆγεν αὐτούς, ἢ παιδίας τοιαύτας ἐξηύρισκεν αἱ ἰδρῶτα ἔμελλον παρέχειν. οὕτω γάρ, ὡς ἡγείτο, καὶ μᾶλλον ὑγίαινον καὶ πονεῖν ἐδύναντο καὶ ἀλλήλοις πραότεροι ἦσαν.

## HOW CYRUS HONORED THOSE WHO SERVED HIM WELL.

22. Κῦρος δὲ εἰς τὴν ἑαυτοῦ σκηνὴν ἐκάλει ἐνίοτε  
 25 τῶν ταξιαρχῶν τινὰς καὶ τῶν λοχαγῶν, ἐνίοτε δὲ καὶ

τῶν ἄλλων στρατιωτῶν. ἐκάλει δὲ καὶ ἐτίμα ὅποτε  
 τινὰς ἴδοι τοιοῦτόν τι ποιήσαντας ὃ αὐτὸς ἐβούλετο  
 ποιεῖν. ἦν δὲ τὰ παρατιθέμενα αἰὲς ἴσα αὐτῷ τε καὶ  
 τοῖς καλουμένοις ἐπὶ δεῖπνον. καὶ τοὺς ἀμφὶ τὸ στρα-  
 5 τευμα δὲ ὑπηρέτας αἰὲς ἐτίμα· οὐδὲν γὰρ ἦττον τιμῆς  
 ἄξιοι ἐδόκουν αὐτῷ εἶναι οὔτοι ἢ κήρυκές τε καὶ  
 πρέσβεις. καὶ γὰρ πιστοὺς δεῖ εἶναι τούτους καὶ ἐπι-  
 στήμονας τῶν στρατιωτικῶν, προσέτι δὲ καὶ σφοδροὺς  
 καὶ ταχεῖς καὶ ἀόκνους καὶ ἀταράκτους. τούτων δὲ  
 10 ἕνεκα ἐγίνωσκεν ὁ Κῦρος τοὺς ὑπηρέτας τιμῆς ἀξίους  
 εἶναι.

ἐν δὲ τῇ σκηνῇ ποτε ὁ Κῦρος καὶ οἱ σὺν αὐτῷ διελέ-  
 γοντο πρὸς ἀλλήλους περὶ τῶν ἐταίρων. καὶ τῶν  
 νεανιῶν τις, Ὑστάσπας, φίλος ὢν τῷ Κύρῳ, εἶπεν,  
 15 Ἄλλ' ὅποιοι μὲν τινες ἔσονται εἰς τοὺς πολεμίους οὐπω  
 ἔγωγε ἐπίσταμαι· ἐν μέντοι τῇ συνουσίᾳ δύσκολοι ναὶ  
 μὰ τοὺς θεοὺς ἔνιοι αὐτῶν φαίνονται.

#### A GREEDY RECRUIT.

23. Πρώην μὲν γε, ἔφη, Κυαζάρης κρέα ἔπεμψεν εἰς  
 τὴν τάξιν ἐκάστην. καὶ ἤρξατο μὲν ὁ μάγειρος ἀπ'  
 20 ἐμοῦ τὴν πρώτην περίοδον περιφέρων· ὅτε δὲ τὸ δεύ-  
 τερον εἰσῆι περιοίσων, ἐκέλευσα ἐγὼ ἀπὸ τοῦ τελευ-  
 ταίου ἄρχεσθαι καὶ ἀνάπαλιν φέρειν. τῶν δὲ κατὰ  
 μέσον τὸν κύκλον κατακειμένων στρατιωτῶν τις ἤχθετο,  
 φοβούμενος μὴ μείον ἔχοι. ἐγὼ οὖν ἐκάλεσα εὐθὺς  
 25 αὐτὸν πρὸς ἐμέ. ὁ δὲ μάλα γε τοῦτο εὐτάκτως ὑπή-  
 κουσεν. ὥς δὲ τὰ περιφερόμενα ἦκε πρὸς ἡμᾶς, τὰ  
 μικρότατα λελειμμένα ἦν. ἐνταῦθα δὴ ἐκείνος πάννυ

ἀνιαιθεὶς δῆλος ἦν καὶ εἶπε πρὸς ἑαυτόν, Τῆς τύχης, τὸ  
 ἐμὲ νῦν κληθῆναι δεῦρο. καὶ ἐγὼ εἶπον, Ἀλλὰ μὴ  
 φρόντιζε· αὐτίκα γὰρ ἀφ' ἡμῶν αὖ ἄρξεται καὶ σὺ  
 πρῶτος λήψει τὸ μέγιστον. καὶ ἐν τούτῳ περιέφερε τὸ  
 5 τρίτον, ὅπερ δὴ λοιπὸν ἦν τῆς περιφορᾶς· κακείνος  
 ἔλαβε, καὶ τ' ἔδοξεν αὐτῷ μείον λαβεῖν· κατέβαλεν οὖν  
 ὃ ἔλαβεν ὡς ἕτερον ληψόμενος. καὶ ὁ μάγειρος οἰόμενος  
 αὐτὸν οὐδέν τι δεῖσθαι ὄψον, ὥχeto παραφέρων πρὶν  
 λαβεῖν αὐτὸν ἕτερον. ἐνταῦθα δὴ ἐκπεπληγμένος τε  
 10 καὶ τῇ τύχῃ ὀργιζόμενος ἀνήλωτο μὲν ὃ εἶχεν ὄψον, ὃ  
 δ' ἔτι αὐτῷ λοιπὸν ἦν τοῦ ἐμβάμματος, καὶ τοῦτό πως  
 ἀνέτρεψεν. ὁ μὲν δὴ λοχαγὸς ὁ ἐγγύτατα ἡμῶν ἰδὼν  
 συνεκρότησε τὴν χεῖρα καὶ τῷ γέλῳτι ἠὺφραίνετο. ἐγὼ  
 μέντοι, ἔφη, προσεποιούμην βῆττειν· οὐδὲ γὰρ αὐτὸς  
 15 ἐδυνάμην τὸν γέλῳτα κατασχεῖν. τοιοῦτος μὲν δὴ σοι  
 εἷς ἐστίν, ὦ Κῦρε, τῶν ἐταίρων, ἔφη. ἐπὶ μὲν δὴ τούτῳ  
 ὥσπερ εἰκὸς ἐγέλασαν πάντες.

## A MODEL COMPANY.

24. Ἄλλος δέ τις τῶν ταξιάρχων ἔλεξε τάδε· Ἐγὼ  
 δέ, ὡς σὺ ἐκέλευσας, ἐδίδασκόν ποτε ἓνα λόχον τὰ  
 20 τακτικά. καὶ στήσας τὸν λοχαγὸν πρῶτον ἔταξα δὴ  
 ἐπ' αὐτῷ ἄνδρα νεανίαν καὶ τοὺς ἄλλους ἧ ἔδει· ἔπειτα  
 στὰς ἐκ τοῦ ἔμπροσθεν βλέπων εἰς τὸν λόχον, ἡνίκα  
 μοι ἐδόκει καιρὸς εἶναι, προῖέναι ἐκέλευσα. καὶ ὁ  
 νεανίας ἐκείνος προελθὼν τοῦ λοχαγοῦ πρότερος ἐπο-  
 25 ρεύετο. καὶ γὰρ ἰδὼν εἶπον, Ἀνθρωπε, τί ποιεῖς; καὶ  
 οὗτος ἔφη, Προέρχομαι ὥσπερ σὺ κελεύεις. καὶ γὰρ εἶπον,  
 Ἄλλ' οὐκ ἐγὼ σὲ μόνον ἐκέλευον ἀλλὰ πάντα προῖέναι.

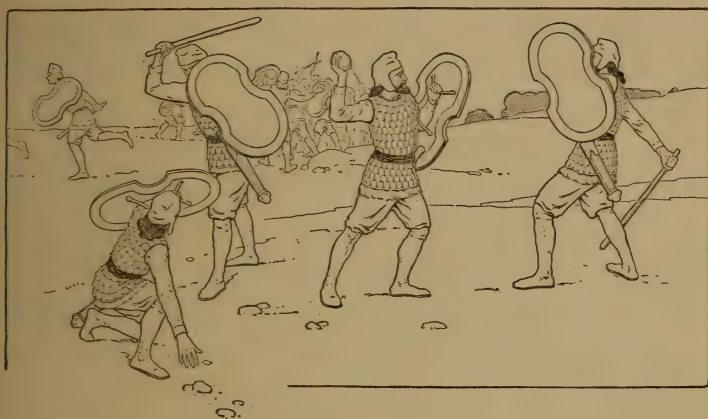
καὶ ὃς ἀκούσας τοῦτο μεταστραφεὶς πρὸς τοὺς ἐταίρους  
εἶπεν, Οὐκ ἀκούετε, ἔφη, τοῦτο; προῖέναι πάντας κε-  
λεύει. καὶ οἱ ἄνδρες πάντες παρελθόντες τὸν λοχαγὸν  
ῥῆσαν πρὸς ἐμέ. ἐπεὶ δὲ ὁ λοχαγὸς αὐτοὺς ἀνεχώριζεν,  
5 ἔδυσφόρουν καὶ ἔλεγον, Ποτέρῳ δὴ πείθεσθαι χρή;  
νῦν γὰρ ὁ μὲν κελεύει προῖέναι, ὁ δ' οὐκ ἔα. ἐγὼ  
μέντοι οὐκ ἀχθόμενος ἐξ ἀρχῆς αὖ καταχωρίσας εἶπον  
μηδένα τῶν ὀπισθεν κινεῖσθαι πρὶν ἂν ὁ πρόσθεν ἡγήται,  
ἀλλὰ τοῦτο μόνον ποιεῖν πάντας, τῷ πρόσθεν ἔπεσθαι.  
10 ὕστερον δὲ βουλόμενος ἐπιστολήν τινα λαβεῖν, ἐκέλευσα  
τὸν λοχαγὸν δραμόντα ἐνεγκεῖν τὴν ἐπιστολήν. ὁ μὲν  
δὴ ἔτρεχεν, ὁ δὲ νεανίας ἐκείνος εἶπετο τῷ λοχαγῷ σὺν  
αὐτοῖς τοῖς ὅπλοις, καὶ ὁ ἄλλος δὲ πᾶς λόχος ἰδὼν  
ἐκείνον συνέτρεχον. καὶ ἦκον οἱ ἄνδρες φέροντες τὴν  
15 ἐπιστολήν. οὕτως, ἔφη, ὁ γ' ἐμὸς λόχος ἀκριβοῖ σοι  
πάντα τὰ παρὰ σοῦ. — οἱ μὲν δὴ ἄλλοι ὥς εἰκὸς ἐγέλων  
ἐπὶ τῇ δορυφορίᾳ τῆς ἐπιστολῆς. ὁ δὲ Κῦρος εἶπε,  
Τοιούτους ἄρα ἄνδρας, πρὸς τῶν θεῶν, ἡμεῖς ἔχομεν  
ἐταίρους, οἳ γε οὕτως πιθανοὶ εἰσι ὥστε πρότερον  
20 πείθονται πρὶν εἰδέναι τὸ ταπτόμενον. καὶ ἅμα γελῶν  
ἐπήνεσε τοὺς στρατιώτας. τέλος δὲ εὐξάμενοι τοῖς  
θεοῖς τὴν σκηνὴν διέλυνον.

## RODS VERSUS CLOUDS.

25. Καὶ δὴ ποτε ἐκάλεσεν ἐπὶ δεῖπνον καὶ ὅλην  
τάξιν σὺν τῷ ταξιάρχῳ. οὗτος γὰρ τοὺς μὲν ἡμίσεις  
25 τῶν ἀνδρῶν τῆς τάξεως ἀντέταξεν ἐκατέρωθεν εἰς  
ἐμβολήν, θώρακας μὲν ἀμφοτέρους ἔχοντας καὶ γέρρα  
ἐν ταῖς ἀριστεραῖς. εἰς δὲ τὰς δεξιὰς νάρθηκας παχεῖς



τοῖς ἡμίσεσιν ἔδωκε, τοὺς δ' ἑτέροισ ἐκέλευσε βάλλειν  
 ἀναιρουμένους ταῖς βώλοις. ἔνθα δὲ ἐσήμηνεν αὐτοῖς  
 μάχεσθαι. καὶ οἱ μὲν ἔβαλλον ταῖς βώλοις καὶ ἐτύγ-  
 χανον οἱ μὲν καὶ θωράκων καὶ γέρρων, οἱ δὲ καὶ μηροῦ  
 5 καὶ κνημίδος. ἐπεὶ δὲ ὁμοῦ ἐγένοντο, οἱ τοὺς νάρθηκας  
 ἔχοντες ἔπαιον τῶν μὲν μηρούς, τῶν δὲ χεῖρας, τῶν δὲ  
 κνήμας, τῶν δὲ καὶ ἐπικυπτόντων ἐπὶ βώλους ἔπαιον



THE BATTLE OF THE CLODS AND RODS

τοὺς τραχήλους καὶ τὰ νῶτα. τέλος δὲ ἐδίωκον οἱ  
 νάρθηκοφόροι παίοντες σὺν πολλῷ γέλῳτι. ἐν μέρει γε  
 10 μὴν οἱ ἕτεροι λαβόντες πάλιν τοὺς νάρθηκας ταῦτά  
 ἐποίησαν τοὺς ταῖς βώλοις βάλλοντας. ἡσθεῖς δὲ ὁ  
 Κῦρος ὅτι ἅμα μὲν ἐγυμνάζοντο, ἅμα δὲ ἠθθυμοῦντο,  
 ἅμα δὲ ἐνίκων οἱ εἰκασθέντες τῇ τῶν Περσῶν ὀπλίσει,  
 ἐκάλεσέ τε ἐπὶ δεῖπνον αὐτούς. ἐν δὲ τῇ σκηνῇ ἰδὼν  
 15 τινὰς αὐτῶν ἐπιδεδεμένους τὰς χεῖρας, ἠρώτα τί πάθοιεν.  
 οἱ δ' ἔλεγον ὅτι πληγεῖεν ταῖς βώλοις. ὁ δὲ πάλιν

ἐπηρώτα πότερον ἐπεὶ ὁμοῦ ἐγένοντο ἢ ὅτε πρόσω ἦσαν. οἱ δ' ἔλεγον ὅτε πρόσω ἦσαν. ἐπεὶ δὲ ὁμοῦ ἐγένοντο, παιδιὰν ἔφασαν εἶναι καλλίστην οἱ ναρθηκοφόροι· οἱ δὲ συγκεκομμένοι τοῖς νάρθηξιν ἀνέκραγον ὅτι οὐ σφίσι  
 5 δοκοίη παιδιὰ εἶναι τὸ ὁμόθεν παῖεσθαι· ἅμα δὲ ἐπεδείκνυσαν τῶν ναρθήκων τὰς πληγὰς καὶ ἐν χερσὶ καὶ ἐν τραχήλοις, ἔνιοι δὲ καὶ ἐν προσώποις. καὶ τότε μὲν ὥσπερ εἰκὸς ἐγέλων ἐπ' ἀλλήλοις. τῇ δ' ὑστεραίᾳ μεστὸν ἦν τὸ πεδίον πᾶν τῶν τούτους μιμουμένων· καὶ  
 10 εἰ μὴ ἄλλο τι σπουδαιότερον πράττοιεν, ταύτῃ τῇ παιδιᾷ ἐχρῶντο.

## A SOLDIER'S BEST ADORNMENT.

26. Ἐξέτασιν δέ ποτε πάντων τοῦ Κύρου ποιουμένου ἐν τοῖς ὅπλοις ἦλθε παρὰ Κναξάρου ἄγγελος λέγων ὅτι Ἰνδῶν παρείη πρεσβεία· κελεύει οὖν σε ἐλθεῖν ὡς  
 15 τάχιστα. φέρω δέ σοι, ἔφη ὁ ἄγγελος, καὶ στολὴν τὴν καλλίστην παρὰ Κναξάρου· βούλεται γάρ σε ὡς λαμπρότατα καὶ εὐκοσμότατα προσάγειν· ὧφονται γὰρ οἱ Ἰνδοὶ ὅπως ἂν προσίης. ἀκούσας δὲ ταῦτα ὁ Κῦρος παρήγγειλε τοῖς ἑαυτοῦ ἔπεσθαι ὡς ἂν αὐτὸς ἡγῆται.  
 20 καὶ οὗτοι οὕτως ταχέως ἐποίουν, καὶ κατέστησαν περὶ τὸ βασίλειον ὡς τρισχίλιοι ὄντες. ὁ δ' εἰσῆει πρὸς τὸν Κναξάρην ἐν τῇ Περσικῇ στολῇ οὐδέν τι ὑβρισμένη. ἰδὼν δὲ αὐτὸν ὁ Κναξάρχης τῷ μὲν τάχει ἡσθη, τῇ δὲ φαυλότητι τῆς στολῆς ἡχθέσθη, καὶ εἶπε, Διὰ τί, ὦ  
 25 Κῦρε, οὕτω φαίνει τοῖς Ἰνδοῖς; ἐγὼ δ', ἔφη, ἐβουλόμην σε ὡς λαμπρότατον φανῆναι· καὶ γὰρ ἐμοὶ ἂν κόσμος εἶη τὸν ἐμῆς ἀδελφῆς υἱὸν ὅτι μεγαλοπρεπέστατον φαίνεσθαι. καὶ ὁ Κῦρος πρὸς ταῦτα εἶπε, Καὶ ποτέρως

ἄν, ὦ Κναξάρη, μᾶλλον σε ἐκόσμουν, εἴπερ πορφυρίδα  
 ἐνδὺς καὶ ψέλια λαβὼν καὶ στρεπτὸν περιθέμενος σχολῇ  
 ὑπήκουόν σοι, ἣ νῦν ὅτε σὺν τοιαύτῃ καὶ τοσαύτῃ  
 δυνάμει οὕτω σοι ταχέως ὑπακούω ; ὁ δὲ Κναξάρης  
 5 νομίσας αὐτὸν ὀρθῶς λέγειν ἐκάλεσε τοὺς Ἰνδοὺς.

## CYRUS AND CYAXARES DISCUSS MONEY MATTERS.

27. Ἐπεὶ δὲ ἐξῆλθον οἱ Ἰνδοί, ὁ Κῦρος πρὸς τὸν  
 Κναξάρην ἤρξατο λόγου τοιούδε. ὦ Κναξάρη, ἐγὼ  
 μὲν ἦλθον οὐδέν τι πολλὰ ἔχων ἴδια χρήματα οἰκοθεν·  
 τούτων πάνν ὀλίγα λοιπὰ ἔχω· ἀνήλωκα δέ, ἔφη, εἰς τὸ  
 10 στράτευμα, τιμῶν καὶ χαριζόμενος, ὅταν τινὶ ἀγασθῶ  
 τῶν στρατιωτῶν. ἐμοὶ δ' οὖν δοκεῖ σκοπεῖν κοινῇ καὶ  
 σὲ καὶ ἐμὲ ὅπως σὲ μὴ ἐπιλείψει χρήματα. ἐὰν γὰρ  
 σὺ ἄφθονα ἔχῃς, οἶδα ὅτι καὶ ἐμοὶ ἔσται λαμβάνειν  
 ὁπόταν βούλωμαι. ἀλλὰ μέμνημαί σου ἀκούσας ὥς ὁ  
 15 Ἀρμένιος νῦν, ἐπεὶ ἀκούει τοὺς πολεμίους προσιόντας  
 ἡμῶν, οὕτε τὸ στράτευμα πέμπει οὕτε τὸν δασμὸν ὃν  
 ἔδει ἀπάγει. ὥστ' ἐὰν ἐθέλῃς, ἔφη, ἐμὲ πέμψαι ἱππέας  
 ἔχοντα, πειράσομαι σὺν τοῖς θεοῖς ποιῆσαι αὐτὸν καὶ  
 τὸ στράτευμα πέμψαι καὶ ἀποδοῦναι τὸν δασμὸν σοι·  
 20 ἔτι δ' ἐλπίζω καὶ φίλον αὐτὸν μᾶλλον ἡμῶν γενήσεσθαι  
 ἣ νῦν ἐστι. καὶ ὁ Κναξάρης εἶπε, Καὶ ἐμοὶ δοκεῖ  
 ταῦτα· ἀκούω γὰρ καὶ συνθηρευτάς τινας τῶν παίδων  
 σοι γενέσθαι αὐτοῦ· ὥστ' ἴσως ῥαδίως πάντα πραχθή-  
 σεται ἢ ἡμεῖς βουλόμεθα. ὁ γὰρ Κῦρος πολλάκις δὴ  
 25 σὺν πᾶσι τοῖς μεθ' αὐτοῦ ἐτεθηράκειν ἀμφὶ τὰ ὄρια  
 ἐκείνης τῆς χώρας καὶ τῆς τῶν Ἀρμενίων. καὶ νῦν δὲ  
 ἐδόκει αὐτῷ τὰ ὅμοια ποιεῖν, πρόφασιν ποιούμενος ὅτι

βούλοιτο μεγάλην θήραν ποιῆσαι. ὁ δὲ Κναξάρης καὶ ὑπέσχετο μὴ πρόσω ἔσεσθαι ἔχων πολλὴν δύναμιν, ἵνα, εἴ που καιρὸς εἴη, βοηθοίη.

A HUNTING PARTY WITH AN OBJECT.

28. Οὕτω δὴ ὁ μὲν Κναξάρης εὐθέως πρὸς τὰ φρούρια  
 5 ἤθροιζεν ἱππέας καὶ πεζούς, καὶ ἀμάξας δὲ σίτου προ-  
 πεμπε τὴν ἐπὶ τὰ φρούρια ὁδόν. τῷ δὲ Κύρῳ θυομένῳ  
 τὰ ἱερὰ γίγνεται καλά. καὶ οὕτως ἐξάγει ὥς εἰς θήραν  
 παρεσκευασμένος. ὥς δὲ πρὸς τοῖς ὀρίοις ἐγένοντο,  
 εὐθὺς ὥσπερ εἰώθει ἐθήρα· ἔπειτα ἐλθὼν πρὸς τὰ ὄρια  
 10 τῶν Ἀρμενίων ἐδειπνοποίησατο· καὶ τῇ ὑστεραίᾳ αὖθις  
 ταῦτα ἐποίησεν. ὥς δὲ οἱ παρὰ Κναξάρου προσῆλθον,  
 ἐδειπνοποιοῦντο ἀπέχοντες αὐτοῦ ὥς δύο παρασάγγας,  
 ἵνα μᾶλλον λάθοιεν. μετὰ δὲ τὸ δεῖπνον τοὺς ταξιάρχους  
 παρακαλέσας ἔλεξε τὰ δόξαντα.

15 ἐπειδὴ δὲ ἡμέρα ἐγένετο, Κῦρος ἄγγελον μὲν προ-  
 πεμπε πρὸς τὸν Ἀρμένιον, εἰπὼν αὐτῷ λέγειν ὧδε·  
 Κῦρος, ὦ Ἀρμένιε, κελεύει οὕτω ποιεῖν σε ὅπως ὥς  
 τάχιστα ἔχων ἀπίη καὶ τὸν δασμὸν καὶ τὸ στράτευμα.  
 εἰ δ' ἐρωτᾷ ὅπου εἰμί, λέγε τάληθ' ὅτι ἐπὶ τοῖς ὀρίοις.  
 20 εἰ δ' ἐρωτᾷ εἰ καὶ αὐτὸς ἔρχομαι, λέγε κἀνταῦθα  
 τάληθ' ὅτι οὐκ οἶσθα. εἰ δ' ὁπόσοι ἐσμέν πυνθά-  
 νηται, συμπέμπειν τινὰ κέλευε καὶ μαθεῖν. τὸν μὲν δὴ  
 ἄγγελον ἐπιστείλας ταῦτα ἔπεμψεν, αὐτὸς δὲ συνταξά-  
 μενος ἢ ἄριστον ἐπορεύετο.

THE HUNT PROVES A SUCCESS.

25 29. Ὁ δὲ Ἀρμένιος ὥς ἤκουσε τοῦ ἀγγέλου τὰ παρὰ  
 Κύρου, ἐξεπλάγη, ἐννοήσας ὅτι ἀδικοίη καὶ τὸν δασμὸν



λιπὼν καὶ τὸ στράτευμα οὐ πέμπων. διὰ ταῦτα δὴ ἅμα  
 μὲν διέπεμπεν ἄθροίζων τὴν ἑαυτοῦ δύναμιν, ἅμα δ'  
 ἔπεμπεν εἰς τὰ ὄρη τὸν νεώτερον υἱὸν Σάβαριν καὶ τὰς  
 γυναῖκας· καὶ κόσμον δὲ καὶ κατασκευὴν τὴν πλείστου  
 5 Ἀξίαν συναπέπεμπεν αὐτοῖς. αὐτὸς δὲ ἅμα μὲν ἔπεμπέ  
 τινας κατασκεινομένους τί πράττοι Κῦρος, ἅμα δὲ συνέ-  
 ταττε τοὺς παραγιγνομένους τῶν Ἀρμενίων· ἐπεὶ δὲ  
 παρήσαν ἄλλοι λέγοντες ὅτι καὶ δὴ αὐτὸς Κῦρος προσ-  
 ῖοι, ἐνταῦθα δὴ ἐφοβείτο. ὥς δὲ εἶδον αὐτὸν ὑπο-  
 10 χωροῦντα οἱ Ἀρμένιοι, διεδίδρασκον ἤδη ἕκαστος ἐπὶ  
 τὰ ἑαυτοῦ. ὁ δὲ Κῦρος τοῦτ' ἰδὼν ὑποπέμπων ἔλεγεν  
 ὅτι οὐκ εἷη πόλεμος τοῖς μένουσιν· εἰ δέ τινα φεύγοντα  
 λήψοιτο, προηγόρευεν ὅτι ὥς πολεμῶ χρήσοιτο. οὕτω  
 δὴ οἱ μὲν πολλοὶ κατέμενον, ἦσαν δὲ οἱ ὑπεχώρουν σὺν  
 15 τῷ βασιλεῖ. ἐπεὶ δὲ οἱ σὺν ταῖς γυναῖξιν προϊόντες  
 ἐνέπεσον εἰς τοὺς Κύρου, εὐθὺς κραυγὴν τε ἐποιοῦν καὶ  
 φεύγοντες ἠλίσκοντο πολλοί γε αὐτῶν. τέλος δὲ καὶ  
 ὁ παῖς καὶ αἱ γυναῖκες ἐάλωσαν, καὶ χρήματα ὅσα σὺν  
 αὐτοῖς ἦγετο. ὁ δὲ βασιλεὺς ὥς ᾗσθητο τὰ γινόμενα,  
 20 ἐπὶ λόφον τινὰ καταφεύγει. ὁ δ' αὖ Κῦρος ταῦτα ἰδὼν  
 περίσταται τὸν λόφον τῷ στρατεύματι, καὶ πέμψας  
 πρὸς τὸν Ἀρμένιον ἤρετο πότερα βούλοιο αὐτοῦ μένων  
 τῷ λιμῷ καὶ τῷ δύψει μάχεσθαι ἢ εἰς τὸ ἰσόπεδον  
 καταβὰς διαμάχεσθαι αὐτοῖς. ἀπεκρίνατο ὁ Ἀρμένιος  
 25 ὅτι οὐδετέροις βούλοιο μάχεσθαι. πάλιν ὁ Κῦρος  
 πέμψας ἡρώτα, τί οὖν κάθῃσαι ἐνταῦθα καὶ οὐ κατα-  
 βαίνεις; Ἀπορῶν, ἔφη, ὅ τι χρὴ ποιεῖν. Ἄλλ' οὐδέν,  
 ἔφη ὁ Κῦρος, ἀπορεῖν σε δεῖ· ἔξεστι γάρ σοι ἐπὶ  
 δίκην καταβαίνειν. Τίς δ', ἔφη, ἔσται ὁ δικάζων;

Δηλόν ἐστιν ὅτι ᾧ ἔξεστι καὶ ἄνευ δίκης χρησθαί σοι  
 ὅ τι βούλεται. ἐνταῦθα δὴ ὁ Ἀρμένιος γινώσκων τὴν  
 ἀνάγκην καταβαίνει· καὶ ὁ Κῦρος λαβὼν εἰς τὸ μέσον  
 κάκεινον καὶ τᾶλλα πάντα ἐστρατοπεδεύσατο, ὁμοῦ  
 5 ἤδη πᾶσαν ἔχων τὴν δύναμιν.

TIMELY ARRIVAL OF TIGRANES. THE KING CONDEMNS HIMSELF.

30. Ἐν τούτῳ δὲ τῷ χρόνῳ ὁ πρεσβύτερος παῖς τοῦ  
 Ἀρμενίου Τιγράνης ἐξ ἀποδημίας τινὸς προσήει, ὃς  
 καὶ σύνθηρός ποτε ἐγένετο  
 τῷ Κύρῳ· καὶ ὡς ἤκουσε  
 10 τὰ γεγενημένα, εὐθὺς πο-  
 ρεύεται ὥσπερ εἶχε πρὸς  
 τὸν Κῦρον. ὡς δ' εἶδε  
 πατέρα τε καὶ μητέρα καὶ  
 ἀδελφούς καὶ τὴν ἑαυτοῦ



A COVERED CARRIAGE (from an Assyrian  
Obelisk)

15 γυναιῖκα αἰχμαλώτους ὄντας, ἐδάκρυσεν, ὥσπερ εἰκός.  
 ὁ δὲ Κῦρος ἰδὼν αὐτόν, Εἰς καιρὸν ἤκεις, ἔφη, ὅπως  
 τῆς τοῦ πατρὸς δίκης ἀκούσης. καὶ εὐθὺς συνεκάλει  
 τοὺς ἡγεμόνας τοὺς τε τῶν Περσῶν καὶ τοὺς τῶν  
 Μήδων· προσεκάλει δὲ καὶ τοὺς παρόντας τῶν Ἀρ-  
 20 μενίων τῶν ἐντίμων καὶ τὰς γυναῖκας ἐν ταῖς ἄρμα-  
 μάξαις παρούσας οὐκ ἀπήλασεν, ἀλλ' εἶα ἀκούειν.  
 ὁπότε δὲ καλῶς εἶχεν, ἤρχετο τοῦ λόγου, ὦ Ἀρμένιε,  
 ἔφη, πρῶτον μὲν σοι συμβουλεύω ἐν τῇ δίκῃ τάληθῇ  
 λέγειν. οὕτω γὰρ μᾶλλον ἔξεστι συγγνώμης τυγχάνειν.  
 25 ἔπειτα δέ, ἔφη, συνίσασι μὲν σοι πάντες οἱ παρόντες  
 πάντα ὅσα ἔπραξας· ἐὰν δὲ αἰσθάνωνταί σε ψευδό-  
 μενον, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σεαυτοῦ

πάντα τὰ ἔσχατα παθεῖν. Ἄλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὃ τι βούλει, ἐγὼ γὰρ τάληθῇ ἐρῶ. Λέγε δὴ μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει τῷ τῆς ἐμῆς μητρὸς πατρὶ καὶ τοῖς ἄλλοις Μήδοις; Ἐγώ, ἔφη. Κρατηθεὶς δ' ὑπ' αὐτοῦ ὑπέσχου δασμὸν οἷσιν καὶ συστρατεύσεσθαι ὅποι ἐπαγγέλλοι, καὶ ἐρύματα μὴ ἔξιν; Ἦν ταῦτα. Νῦν οὖν διὰ τί οὔτε δασμὸν ἀπήγγες οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα; Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι καὶ αὐτὸν ἐλεύθερον εἶναι καὶ παισὶν ἐλευθερίαν καταλιπεῖν. Καὶ γὰρ ἔστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μήποτε τις δοῦλος γένηται· ἐὰν δὲ δὴ πολέμῳ κρατηθεὶς ἐπιχειρῇ τις ἀποδιδράσκειν, τοῦτον σὺ πότερον ὥς ἀγαθὸν ἄνδρα τιμᾷς, ἢ ὥς ἀδικοῦντα, ἢν λάβῃς, κολάζεις; Κολάζω, ἔφη· οὐ γὰρ ἑᾷς σὺ ψεύδεσθαι. Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, καθ' ἓν ἕκαστον· ἐὰν ἄρχων τις ἀδικῇ, πότερον ἑᾷς ἄρχειν ἢ ἄλλον καθίστης αὐτ' αὐτοῦ; Ἄλλον καθίστημι. Τί δέ, ἐὰν χρήματα πολλὰ ἔχῃ, ἑᾷς πλουτεῖν ἢ πένητα ποιεῖς; Ἀφαιροῦμαι, ἔφη, πάντα ἂν ἔχῃ. Ἐὰν δὲ καὶ πρὸς πολεμίους γιγνώσκῃς αὐτὸν ἀφιστάμενον, τί ποιεῖς; Κατακαίνω, ἔφη· πολὺ γὰρ ἄμεινόν ἐστι τάληθῇ λέγοντα ἀποθανεῖν ἢ ψευδόμενον.

## TIGRANES INTERCEDES FOR HIS FATHER. A ROYAL OFFER.

31. Ἐνθα δὴ ὁ μὲν παῖς αὐτοῦ ὥς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιάραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύπτοντο· ὁ δὲ Κῦρος σιωπῇσαι κελεύσας εἶπεν, Ἡμῖν δέ, ὦ Ἀρμένιε, τί συμβουλεύεις ἐκ τούτων ποιεῖν; ὁ μὲν δὴ Ἀρμένιος



Δηλόν ἐστιν ὅτι ᾧ ἔξεστι καὶ ἄνευ δίκης χρησθαί σοι  
 ὅ τι βούλεται. ἐνταῦθα δὴ ὁ Ἀρμένιος γινώσκων τὴν  
 ἀνάγκην καταβαίνει· καὶ ὁ Κῦρος λαβὼν εἰς τὸ μέσον  
 κάκεινον καὶ τᾶλλα πάντα ἐστρατοπεδεύσατο, ὁμοῦ  
 5 ἤδη πᾶσαν ἔχων τὴν δύναμιν.

TIMELY ARRIVAL OF TIGRANES. THE KING CONDEMNS HIMSELF.

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 Ἀρμενίου Τιγράνης ἐξ ἀποδημίας τινὸς προσήει, ὃς  
 καὶ σύνθηρός ποτε ἐγένετο  
 τῷ Κύρῳ· καὶ ὡς ἤκουσε  
 10 τὰ γεγενημένα, εὐθὺς πο-  
 ρεύεται ὥσπερ εἶχε πρὸς  
 τὸν Κῦρον. ὡς δ' εἶδε  
 πατέρα τε καὶ μητέρα καὶ  
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A COVERED CARRIAGE (from an Assyrian  
Obelisk)

15 γυναικα αἰχμαλώτους ὄντας, ἐδάκρυσεν, ὥσπερ εἰκός.  
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 τῆς τοῦ πατρὸς δίκης ἀκούσης. καὶ εὐθὺς συνεκάλει  
 τοὺς ἡγεμόνας τοὺς τε τῶν Περσῶν καὶ τοὺς τῶν  
 Μήδων· προσεκάλει δὲ καὶ τοὺς παρόντας τῶν Ἀρ-  
 20 μενίων τῶν ἐντίμων καὶ τὰς γυναῖκας ἐν ταῖς ἄρμα-  
 μάξαις παρούσας οὐκ ἀπήλασεν, ἀλλ' εἶα ἀκούειν.  
 ὁπότε δὲ καλῶς εἶχεν, ἤρχετο τοῦ λόγου, ὦ Ἀρμένιε,  
 ἔφη, πρῶτον μὲν σοι συμβουλεύω ἐν τῇ δίκῃ τάληθῇ  
 λέγειν. οὕτω γὰρ μᾶλλον ἔξεστι συγγνώμης τυγχάνειν.  
 25 ἔπειτα δέ, ἔφη, συνίσασι μὲν σοι πάντες οἱ παρόντες  
 πάντα ὅσα ἔπραξας· ἐὰν δὲ αἰσθάνωνταί σε ψευδό-  
 μενον, νομιοῦσί σε καὶ αὐτὸν καταδικάζειν σεαυτοῦ



πάντα τὰ ἔσχατα παθεῖν. Ἄλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὃ τι βούλει, ἐγὼ γὰρ τάληθῇ ἐρῶ. Λέγε δὴ μοι, ἔφη, ἐπολέμησάς ποτε Ἀστυάγει τῷ τῆς ἐμῆς μητρὸς πατρὶ καὶ τοῖς ἄλλοις Μήδοις; Ἐγώ, ἔφη. Κρατηθεὶς δ' ὑπ' αὐτοῦ ὑπέσχου δασμὸν οἷσιν καὶ συστρατεύσεσθαι ὅποι ἐπαγγέλλοι, καὶ ἐρύματα μὴ ἔξιν; Ἦν ταῦτα. Νῦν οὖν διὰ τί οὔτε δασμὸν ἀπήγγες οὔτε τὸ στράτευμα ἔπεμπες, ἐτείχιζές τε τὰ ἐρύματα; Ἐλευθερίας ἐπεθύμουν· καλὸν γάρ μοι ἐδόκει εἶναι καὶ αὐτὸν ἐλεύθερον εἶναι καὶ παισὶν ἐλευθερίαν καταλιπεῖν. Καὶ γὰρ ἔστιν, ἔφη ὁ Κῦρος, καλὸν μάχεσθαι, ὅπως μήποτε τις δοῦλος γένηται· ἐὰν δὲ δὴ πολέμῳ κρατηθεὶς ἐπιχειρῇ τις ἀποδιδράσκειν, τοῦτον σὺ πότερον ὥς ἀγαθὸν ἄνδρα τιμᾷς, ἢ ὥς ἀδικοῦντα, ἢν λάβῃς, κολάζεις; Κολάζω, ἔφη· οὐ γὰρ ἑὰς σὺ ψεύδεσθαι. Λέγε δὴ σαφῶς, ἔφη ὁ Κῦρος, καθ' ἓν ἕκαστον· ἐὰν ἄρχων τις ἀδικῇ, πότερον ἑὰς ἄρχειν ἢ ἄλλον καθίστης αὐτ' αὐτοῦ; Ἄλλον καθίστημι. Τί δέ, ἐὰν χρήματα πολλὰ ἔχῃ, ἑὰς πλουτεῖν ἢ πένητα ποιεῖς; Ἀφαιροῦμαι, ἔφη, πάντα ἂν ἔχῃ. Ἐὰν δὲ καὶ πρὸς πολεμίους γιγνώσκῃς αὐτὸν ἀφιστάμενον, τί ποιεῖς; Κατακαίνω, ἔφη· πολὺ γὰρ ἄμεινόν ἐστι τάληθῇ λέγοντα ἀποθανεῖν ἢ ψευδόμενον.

## TIGRANES INTERCEDES FOR HIS FATHER. A ROYAL OFFER.

31. Ἐνθα δὴ ὁ μὲν παῖς αὐτοῦ ὥς ἤκουσε ταῦτα, περιεσπάσατο τὴν τιάραν καὶ τοὺς πέπλους κατερρήξατο, αἱ δὲ γυναῖκες ἀναβοήσασαι ἐδρύπτοντο· ὁ δὲ Κῦρος σιωπῇσαι κελεύσας εἶπεν, Ἡμῖν δέ, ὦ Ἀρμένιε, τί συμβουλεύεις ἐκ τούτων ποιεῖν; ὁ μὲν δὴ Ἀρμένιος

δὲ τοῖς ἑαυτοῦ εἰς τρίτην ἡμέραν παρῆναι· τὰ δὲ χρήματα ὧν εἶπεν ὁ Κῦρος διπλάσια ἀπηρίθμησεν. ὁ δὲ Κῦρος ὅσα εἶπε λαβὼν τὰλλα ἀπέπεμψεν· ἤρετο δὲ πότερος ἔσται ὁ τὸ στράτευμα ἄγων, ὁ παῖς ἢ αὐτός.

5 εἶπον δὲ ἅμα ὁ μὲν πατὴρ οὕτως, Ὁπότερον ἂν σὺν κελεύῃς· ὁ δὲ παῖς οὕτως, Ἐγὼ μὲν οὐκ ἀπολείψομαί σου, ὦ Κῦρε, οὐδ' ἂν σκευοφόρον ἐμὲ δέῃ σοι εἶναι. καὶ ὁ Κῦρος ἐπιγελάσας εἶπε, Καὶ ἐπὶ πόσῳ ἂν, ἔφη, ἐθέλοις τὴν γυναικὰ σου ἀκοῦσαι ὅτι σκευοφορεῖς;

10 Ἀλλ' οὐδέν, ἔφη, ἀκούειν δεήσῃ αὐτήν· ἄξω γάρ, ὥστε ὁρᾶν ἐξέσται ὃ τι ἂν ἐγὼ πράττω. Ὡρα ἂν, ἔφη, συσκευάζεσθαι ὑμῖν εἶη. — τότε μὲν δὴ ξενισθέντες οἱ στρατιῶται ἐκοιμήθησαν.

THE CHALDAEANS BROUGHT TO TERMS.

34. Τῇ δὲ τρίτῃ ἡμέρᾳ ἀναλαβὼν ὁ Κῦρος τὸν

15 Τιγράνην καὶ τῶν Μήδων τοὺς κρατίστους καὶ τῶν ἑαυτοῦ φίλων πολλούς, ἐπέθετο τοῖς Χαλδαίοις. οὗτοι δὲ ὡς ἔγνωσαν τὴν ὁρμήν, εὐθὺς ἀλαλάξαντες ἔθεον, ὥσπερ εἰώθεσαν, εἰς αὐτούς· οἱ δὲ Ἀρμένιοι οὐκ ἔδέχοντο. ὡς δὲ διώκοντες οἱ Χαλδαῖοι εἶδον προσιόντας

20 τοὺς Μήδους, ταχὺ ἔφευγον· καὶ οἱ μὲν τινες ἀπέθανον, οἱ δὲ τινες ἐάλωσαν αὐτῶν, ταχὺ δὲ εἵχετο τὰ ἅκρα. ὁ δὲ Κῦρος, ὡς πάντες οἱ στρατιῶται ὁμοῦ ἐγένοντο, ἀριστοποιεῖσθαι παρήγγειλεν. ἐπεὶ δὲ ἡριστήκεσαν, εὐθὺς ἐτείχιζε φρουρίον ἔνθα αἱ σκοπαὶ ἦσαν αἱ τῶν

25 Χαλδαίων. τὰ μὲν ὄρη τῶν Χαλδαίων ἔδωκε τοῖς Ἀρμενίοις ἵνα τὰ νομιζόμενα ἀποτελοῦντες ταῖς νομαῖς χρῶντο· τὴν δὲ αὖ γῆν τὴν ἀργὸν τῶν Ἀρμενίων εἶα

τοὺς Χαλδαίους ἔχειν. οὗτοι γὰρ ἐβούλοντο τὰ δίκαια ἀποτελοῦντες ἐργάζεσθαι τὴν γῆν, τὰ δὲ ἄκρα οὐδετέροις παρέδωκεν, ἀλλ' αὐτὸς ἐφύλαξεν αὐτά, λέγων ὅτι εἴ τις ἀδικοίῃ, σὺν τοῖς ἀδικουμένοις ἔσται αὐτός. — ὥς δ' ἤκουσαν ἀμφότεροι ταῦτα, ἐπήνεσαν καὶ ἔλεγον ὅτι οὕτως ἂν μόνως ἢ εἰρήνῃ βεβαία γένοιτο. καὶ ἐπὶ τούτοις ἔλαβον καὶ ἔδοσαν πάντες τὰ πιστά.

## A CORDIAL SEND-OFF.

35. Τῇ δὲ ὑστεραίᾳ κατασκευάσας ὁ Κῦρος τὸ φρούριον καὶ φύλαξιν ἱκανοῖς καὶ τοῖς ἐπιτηδεύουσιν πᾶσι, συλλαβὼν τὸ στράτευμα ὅσον εἶχε καὶ ὁ παρ' Ἀρμενίων προσέλαβε, καὶ τῶν Χαλδαίων εἰς τετρακισχιλίους, ἀπῆει, ἄρχοντα δὲ αὐτῶν κατέλιπε Μῆδον ὃν ᾤετο Κναξάρῃ ἂν μάλιστα χαρίσασθαι. ὥς δὲ κατέβη εἰς τὸ πεδῖον πάντες οἱ Ἀρμένιοι καὶ ἄνδρες καὶ γυναῖκες ὑπῆντων, ἡδόμενοι τῇ εἰρήνῃ καὶ φέροντες καὶ ἄγοντες ὃ τι ἕκαστος ἄξιον εἶχε. τέλος δὲ ὑπῆντησε καὶ ἡ γυνὴ τοῦ Ἀρμενίου, τὰς θυγατέρας ἔχουσα καὶ τὸν νεώτερον υἱόν, καὶ σὺν ἄλλοις δώροις τὸ χρυσίον ἐκόμιζεν ὃ πρότερον οὐκ ἤθελε λαβεῖν Κῦρος. καὶ ὁ Κῦρος ἰδὼν εἶπεν, Ὑμεῖς ἐμὲ οὐ ποιήσετε μισθοῦ περιούντα εὐεργετεῖν, ἀλλὰ σύ, ὦ γύναι, ἔχουσα ταῦτα τὰ χρήματα ἃ φέρεις ἄπιθι, καὶ μηκέτι ἐάσης τὸν Ἀρμένιον κατορύξαι αὐτά, ἔκπεμψον δὲ τὸν υἱὸν ὥς κάλλιστα ἀπ' αὐτῶν κατασκευάσασα ἐπὶ τὴν στρατιάν. εἰς δὲ τὴν γῆν, ἔφη, ἀρκείτω τὰ σώματα, ὅταν ἕκαστος τελευτήσῃ, κατακρύπτειν. ὁ μὲν ταῦτ' εἰπὼν παρήλυνεν. ὁ δ' Ἀρμένιος συμπρούπεμπε καὶ οἱ ἄλλοι πάντες, ἀνακα-

λοῦντες τὸν εὐεργέτην· καὶ τοῦτ' ἐποιοῦν, ἕως ἐκ τῆς  
χώρας ἀπῆν.

INTO THE ENEMY'S COUNTRY.

36. Ἐπεὶ δ' ἀφίκετο εἰς Μήδους, πρῶτὴ παρῆν ὁ  
Κῦρος σὺν τοῖς ἐπικαιρίοις ἐπὶ θύρας. εἰσελθὼν δὲ  
5 πρὸς Κναξάρην ἐδεῖτο αὐτοῦ, ἐπέειπερ παρεσκευασμένοι  
εἶεν, ἰέναι ὡς τάχιστα εἰς τὴν πολεμίαν. ἐπεὶ δὲ καὶ  
τῷ Κναξάρῃ συνεδόκει ταῦτα, τοῖς μὲν στρατιώταις  
εἶπον ταχέως συσκευάζεσθαι· ὁ δὲ Κῦρος πρῶτον μὲν



A SACRIFICIAL SCENE (from Nimrud)

πᾶσι θύσας τοῖς θεοῖς καὶ ἥρωσι γῆς Μηδίας, ἐνέβαλεν  
10 εἰς τὴν πολεμίαν. ἐπεὶ δὲ τάχιστα διέβη τὰ ὄρια, ἐκεῖ  
αὐθις Δὺ πατρώῳ ἔθνευ· ἐπειδὴ δὲ καλῶς ταῦτα εἶχεν,  
εὐθὺς τοὺς μὲν πεζοὺς προαγαγόντες οὐ πολλὴν ὁδὸν  
ἐστρατοπεδεύοντο· οἱ δ' ἵππεῖς περιέβαλον πολλὴν καὶ  
παντοίαν λείαν. καὶ τὸ λοιπὸν δὲ μεταστρατοπεδευό-  
15 μενοι καὶ ἔχοντες ἄφθονα τὰ ἐπιτήδεια καὶ δηοῦντες τὴν  
χώραν ἀνέμενον τοὺς πολεμίους, προσιόντες τοσοῦτον  
καθ' ἡμέραν ὅσον ἐδόκει αὐτοῖς καλῶς ἔχειν. πυρὰ δὲ  
νύκτωρ οὐκ ἔκαον ἐν τῷ στρατοπέδῳ· ἔμπροσθεν μέντοι  
τοῦ στρατοπέδου ἔκαον, ὅπως ὀρῶν μὲν εἴ τινες νυκτὸς  
20 προσίοιεν διὰ τὸ πῦρ, μὴ ὀρῶντο δ' ὑπὸ τῶν προσ-



ιόντων. πολλάκις δὲ καὶ ὅπισθεν τοῦ στρατοπέδου ἐπυρπόλουν, ἵνα οἱ τῶν πολεμίων κατάσκοποι ἐμπύπτοιεν εἰς τὰς προφυλακὰς αὐτῶν, ἔτι πρόσω τοῦ στρατοπέδου οἰόμενοι εἶναι.

THE CLASH OF BATTLE. CYRUS CHEERS HIS MEN TO VICTORY.

5 37. Τῇ δ' ὕστεραία πρὸ καὶ ὁ Κῦρος καὶ ὁ Ἀσσύριος συνταξάμενοι τοὺς ἑαυτοῦ ἕκαστος ἐξῆσαν θρασέως. ἕως δ' ἔτι ἕξω βελῶν ἦσαν, παρηγγύα ὁ Κῦρος σύνθημα Ζεὺς σύμμαχος καὶ ἡγεμών. ἐνταῦθα δ' εὐθὺς ἐξῆρχεν αὐτὸν τὸν παιᾶνα· οἱ δὲ θεοσεβῶς πάντες συνεπήχεσαν  
10 μεγάλη τῇ φωνῇ. ἐπεὶ δ' ὁ παιᾶν ἐγένετο, ἅμα πορευόμενοι οἱ ὁμότιμοι φαιδροί, ὀνομάζοντες ἀλλήλους, λέγοντες πολὺ Ἄγετ' ἄνδρες φίλοι, Ἄγετ' ἄνδρες ἀγαθοί, παρεκάλουν ἀλλήλους ἔπεσθαι. οἱ δ' ὅπισθεν αὐτῶν ἀκούσαντες ἀντιπαρεκελεύοντο τοῖς πρώτοις ἡγεῖσθαι  
15 ἔρρωμένως. ἦν δὲ μεστὸν τὸ στράτευμα τοῦ Κύρου προθυμίας, φιλοτιμίας, θάρρους, σωφροσύνης, πειθοῦς, ὅπερ οἶμαι δεινότατον τοῖς ὑπεναντίοις. καὶ αὐτὸς δὲ ὁ Κῦρος δρόμῳ ἡγεῖτο, καὶ ἅμα ἐφθέγγετο Τίς ἔψεται; Τίς ἀγαθός; Τίς πρῶτος ἄνδρα καταβαλεῖ; οἱ δὲ  
20 ἀκούσαντες ταῦτο τοῦτο ἐφθέγγοντο, καὶ διὰ πάντων ὥσπερ παρηγγύα οὕτως ἐχώρει Τίς ἔψεται; Τίς ἀγαθός; οἱ μὲν δὴ Πέρσαι οὕτως ἔχοντες ὁμόσε ἐφέροντο. οἱ γε μὴν πολέμιοι οὐκέτι ἐδύναντο μένειν, ἀλλὰ στραφέντες ἔφευγον εἰς τὸ ἔρυμα· ἔνια δὲ τῶν ἀρμάτων εἰς  
25 τὰς τάφρους ἠναγκάσθη φεύγοντα ἐμπεσεῖν. οἱ δ' αὖ Πέρσαι ἐφεπόμενοι τοὺς εἰς τὰς τάφρους ἐμπύπτοντας ἐπεισπηδῶντες ἐφόνεον ἄνδρας ὁμοῦ καὶ ἵππους.

## THE FRIGHTENED ENEMY FORSAKE THEIR CAMP. A PRUDENT HALT.

38. Καὶ οἱ τῶν Μήδων δ' ἱππεῖς ὀρώντες ταῦτα ἤλαννον εἰς τοὺς ἱππέας τοὺς τῶν πολεμίων· οἱ δ' ἐνέκλιναν καὶ αὐτοί. ἔνθα δὴ καὶ ἵππων διωγμὸς ἦν καὶ ἀνδρῶν καὶ φόνος δὲ ἀμφοτέρων. οἱ δ' ἐντὸς τοῦ  
 5 ἐρύματος τῶν Ἀσσυρίων οὐκ ἐδύναντο τοξεύειν μὲν ἢ ἀκοντίζειν εἰς τοὺς κατακαίνοντας διὰ τὰ δεινὰ ὀράματα καὶ διὰ τὸν φόβον. τάχα δὲ καὶ καταμαθόντες τῶν Περσῶν τινὰς διακεκοφώτας πρὸς τὰς εἰσόδους τοῦ ἐρύματος καὶ ἐντεῦθεν ἔφευγον. ἰδοῦσαι δὲ ταῦτα αἱ  
 10 γυναῖκες ἐν τῷ στρατοπέδῳ ἀνέκραγον καὶ ἔθρον ἐκπεπληγμέναι, αἱ μὲν καὶ τέκνα ἔχουσai, καταρρηγνύμεναι τε πέπλους καὶ δρυπτόμεναι· καὶ ἰκέτενον πάντας ὅτῳ ἐντυγχάνοιεν μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσιν αὐτοῖς. ὥς  
 15 δ' ἔγνω ὁ Κῦρος τὰ γιγνόμενα, δείσας μὴ ὀλίγοι ὄντες ὑπὸ πολλῶν κατακοπέειν, παρηγγύησεν ἀπάγειν ἕξω βελῶν. ἔνθα δὴ ταχὺ μὲν αὐτοὶ οἱ ὁμότιμοι ἐπείθοντο, ταχὺ δὲ τοῖς ἄλλοις παρήγγελλον. ὥς δ' ἕξω βελῶν ἐγένοντο, ἔστησαν κατὰ χώραν, πολὺ μᾶλλον χοροῦ  
 20 ἀκριβῶς εἰδότες ὅπου ἔδει ἕκαστον αὐτῶν γενέσθαι.

## CYRUS COMMENDS HIS MEN'S PROMPT OBEDIENCE.

39. Ὑστερον δὲ ὁ Κῦρος φυλακὰς καταστησάμενος καὶ σκοποὺς προπέμψας, συνεκάλεσε τοὺς ἑαυτοῦ στρατιώτας καὶ ἔλεξε τοιάδε. Ἄνδρες Πέρσαι, πρῶτον μὲν τοὺς θεοὺς ἐγὼ ἐπαινῶ, καὶ ὑμεῖς δὲ πάντες, οἶμαι·  
 25 νίκης τε γὰρ τετυχήκαμεν καὶ σωτηρίας. ἐγὼ δὲ σύμ-

παντας μὲν ὑμᾶς ἤδη ἐπαινῶ· ἐπειδὰν δὲ παρὰ τῶν  
ταξιάρχων πύθωμαι ὧν ἕκαστος ἄξιός ἐστι, τότε τὴν  
ἀξίαν ἐκάστω καὶ ἔργῳ καὶ λόγῳ πειράσομαι ἀπο-  
διδόναι. τὸν δ' ἐμοῦ ἐγγύτατα ταξιάρχον Χρυσάνταν  
5 αὐτὸς οἶδα οἷος ἦν· τὰ μὲν γὰρ ἄλλα ἐποίει ὅσαπερ  
οἶμαι καὶ πάντες ὑμεῖς ἐποιεῖτε· ἐπεὶ δ' ἐγὼ παρηγγύησα  
ἐπανάγειν, ἀνετέτατο οὗτος τὴν μάχαιραν, ὥς παίσων  
πολέμιον· ὑπήκουσε δὲ ἐμοὶ εὐθὺς καὶ τὸ κελευόμενον  
ἐπραττεν· αὐτὸς τε γὰρ ἐπανῆγε καὶ τοῖς ἄλλοις μάλα  
10 ἐπισπερχῶς παρηγγύα· καὶ ἔφθασεν ἔξω βελῶν τὴν  
τάξιν ποιήσας πρὶν τοὺς πολεμίους κατανοῆσαι ὅτι  
ἀνεχωροῦμεν. ὥστε αὐτὸς τε ἀβληβῆς ἦν καὶ διὰ τὸ  
πείθεσθαι τοὺς αὐτοῦ ἄνδρας ἀβλαβεῖς παρέχεται.  
ἄλλους δ', ἔφη, ὁρῶ τετρωμένους, περὶ ὧν ἐγὼ σκεψά-  
15 μενος ἐν ὁποίῳ χρόνῳ ἐτρώθησαν, τότε τὴν γνώμην περὶ  
αὐτῶν ἀποφανοῦμαι. Χρυσάνταν δὲ καὶ ὥς φρόνιμον  
καὶ ἄρχεσθαι ἱκανὸν καὶ ἄρχειν χιλιαρχία μὲν ἤδη  
τιμῶ· ὅταν δὲ καὶ ἄλλο τι ἀγαθὸν ὁ θεὸς δῶ, οὐδὲ τότε  
ἐπιλήσομαι αὐτοῦ.

A DESERTED CAMP. CYRUS FORMS A BODY OF CAVALRY.

20 40. Οἱ δὲ Ἀσσύριοι, ἅτε καὶ τεθνηκότος τοῦ ἄρχον-  
τος καὶ πολλῶν τῶν βελτίστων, ἡθύμουν μὲν πάντες,  
πολλοὶ δὲ καὶ ἀπεδίδρασκον αὐτῶν τῆς νυκτὸς ἐκ τοῦ  
στρατοπέδου. ὁρῶντες δὲ ταῦτα ὁ τε Κροῖστος καὶ οἱ  
ἄλλοι σύμμαχοι αὐτῶν πάντες ἡθύμουν. καὶ δὴ ἐκλεί-  
25 πουςι τὸ στρατόπεδον καὶ ἀπέρχονται τῆς νυκτός.  
ὥς δ' ἡμέρα ἐγένετο, εὐθὺς διαβιβάζει ὁ Κῦρος τοὺς  
Πέρσας εἰς τὸ τῶν πολεμίων στρατόπεδον· εὔρε δὲ

πολλὰ μὲν πρόβατα, πολλοὺς δὲ βούς, πολλὰς δὲ ἀμά-  
 ξας πολλῶν ἀγαθῶν μεστάς· ἐκ δὲ τούτου διέβαινον  
 ἤδη καὶ οἱ ἀμφὶ Κναξάρην Μῆδοι πάντες καὶ ἡριστο-  
 ποιοῦντο ἐνταῦθα. ἤχθετο δ' ἰσχυρῶς ὁ Κῦρος ὅτι  
 5 ἵππείας οὐκ εἶχεν, ὥστε ἢ λαβεῖν ἢ κατακαίνειν τοὺς  
 φεύγοντας τῶν πολεμίων. ἐδόκει δ' οὖν αὐτῷ λαβόντι  
 τοὺς ἵππους ἐν τῷ στρατοπέδῳ κατειλημμένους πολλοὺς



BABYLONIAN HORSES (from Koyunjik)

ὄντας δοῦναι αὐτοὺς τοῖς Περσῶν ὁμοτίμοις καὶ τῶν  
 ἄλλων τῷ βουλομένῳ. καὶ ἐκ τούτου πολλοὶ ἤδη  
 10 ἄσμενοι ἵππεῖς ἐγένοντο· ὥστ' ἔτι καὶ νῦν οὐδεὶς ἂν  
 Περσῶν τῶν καλῶν καγαθῶν ἐκὼν ὀφθείη οὐδαμῇ πεζὸς  
 ἰών.

## CYRUS SURPRISES THE KING.

41. Ὅστερον δὲ μικρὸν ὁ Κῦρος τούτους τοὺς ἵππείας  
 λαβὼν ἐξῆι τῆς νυκτός, ὡς καταληψόμενός τι τῶν πολε-  
 15 μίων. ὁ δὲ Κναξάρης ὁ τῶν Μήδων βασιλεὺς τὴν μὲν  
 νύκτα ἢ ἐξῆλθεν ὁ Κῦρος αὐτός τε ἐμεθύσκετο καὶ οἱ  
 σὺν αὐτῷ σκηνοῦντες, καὶ τοὺς ἄλλους δὲ Μήδους  
 ᾤετο παρῆναι ἐν τῷ στρατοπέδῳ πλὴν ὀλίγων, ἀκούων



θόρυβον πολύν· οἱ γὰρ οἰκέται τῶν Μήδων, ἅτε τῶν  
 δεσποτῶν ἀπελθόντων, ἀνειμένως ἔπινον καὶ ἐθορύβουν,  
 ἐπεὶ δὴ ἐκ τοῦ Ἀσσυρίου στρατεύματος καὶ οἶνον καὶ  
 ἄλλα πολλὰ εἰλήφασιν. ὥς δὲ ἡμέρα ἐγένετο, καὶ ἐπὶ  
 5 θύρας οὐδεὶς ἦκε πλὴν τῶν συνδειπνούντων, καὶ τὸ  
 στρατόπεδον ἑώρα, ἐπειδὴ ἐξῆλθε, κενὸν δὴ τῶν Μήδων  
 καὶ τῶν ἱππέων, ἐνταῦθα δὲ ἐχαλέπαινε τε τῷ Κύρῳ καὶ  
 τοῖς Μήδοις, ὅτι κατέλιπον αὐτὸν ἔρημον· καὶ εὐθὺς  
 ἐπέστειλέ τινα τῶν παρόντων λαβόντι τοὺς ἑαυτοῦ ἱππέας  
 10 πορεύεσθαι ὥς τάχιστα ἐπὶ τὸ ἀμφὶ Κῦρον στρατεύμα  
 καὶ κελεύσαι τοὺς Μήδους, εἰ μὲν Κῦρος βούλοιτο, εἰ  
 δὲ μή, τὴν ταχίστην παρεῖναι. ὁ μὲν δὴ πεμπόμενος  
 ἐπορεύετο ἔχων ἱππέας ὥς ἑκατόν, ἀνιῶμενος ὅτι οὐ  
 καὶ αὐτὸς τότε ἐπορεύθη μετὰ τοῦ Κύρου. ἐν δὲ τῇ  
 15 ὁδῷ πορευόμενοι διασχισθέντες πως ἐπλανῶντο, καὶ  
 οὐ πρόσθεν ἀφίκοντο ἐπὶ τὸ φίλιον στρατεύμα πρὶν  
 ἐντυχόντες ἀποχωροῦσιν τισιν τῶν Ἀσσυρίων ἠνάγκασαν  
 αὐτοὺς ἡγεῖσθαι· καὶ οὕτως ἀφικνοῦνται τὰ πυρὰ κατ-  
 ιδόντες ἀμφὶ μέσας νύκτας. ἐπεὶ δ' ἐγένοντο πρὸς τῷ  
 20 στρατοπέδῳ, οἱ φύλακες, ὥσπερ Κῦρος ἐκέλευσεν, οὐκ  
 εἰσήγαγον αὐτοὺς πρὸ ἡμέρας.

#### HOW HE RECEIVED THE KING'S MESSAGE.

42. Ἐπεὶ δὲ τῇ ἡμέρᾳ παρακαλέσας τοὺς Μήδους  
 καὶ ἅμα τὸν παρὰ τοῦ Κναξάρου ἄγγελον ἤκουσεν ὁ  
 Κῦρος τὰ παρὰ βασιλέως. οἱ μὲν οὖν Μῆδοι ἀκού-  
 25 σαντες τοῦ ἀγγέλου ἐσίγησαν, ἀποροῦντες ὅ τι χρὴ  
 ποιεῖν· ἐφοβοῦντο γὰρ ὑπακοῦσαι, ἄλλως τε καὶ εἰδότες  
 τὴν ἀμώτητα αὐτοῦ. ὁ δὲ Κῦρος εἶπεν, Ἄλλ' ἐγώ, ὦ

ἄγγελέ τε καὶ Μῆδοι, οὐδέν, ἔφη, θαυμάζω εἰ Κναξάρης, πολλοὺς μὲν πολεμίους τότ' ἰδὼν, οὐ δὲ εἰδὼς ὅτι πράττομεν ἡμεῖς, ὁκνεῖ περὶ ἡμῶν καὶ περὶ αὐτοῦ· ἐπειδὰν δὲ αἰσθηται πολλοὺς μὲν τῶν πολεμίων ἀπολω-  
 5 λότας, πάντας δὲ ἀπεληλαμένους, πρῶτον μὲν παύσεται φοβούμενος, ἔπειτα γνώσεται ὅτι οὐ νῦν ἔρημος γίνεται, ἡνίκα οἱ φίλοι αὐτοῦ τοὺς ἐκείνου ἐχθροὺς ἀπολλύουσιν. ἀλλὰ μὴν οὐ μέμψεώς γ' ἐσμεν ἄξιοι, εὖ γὰρ ἐποιούμεεν ἐκείνους. προσέτι δὲ ἐκείνος εἷασέ με λαβόντα ὑμᾶς  
 10 ἐξελθεῖν. καὶ ἡ ὀργὴ οὖν αὐτοῦ σάφ' οἶδα ὑπὸ τε τῶν ἀγαθῶν πεπαύσεται καὶ εὐθὺς σὺν τῷ φόβῳ ἄπεισι. νῦν μὲν οὖν, ἔφη, σύ τε, ὦ ἄγγελε, ἀνάπαυσαι, ἐπεὶ καὶ πεπόνηκας, ἡμεῖς τε, ὦ Πέρσαι, ἐπεὶ προσδεχόμεθα πολεμίους, ταχθῶμεν ὡς κάλλιστα. — ταῦτα δὲ εἰπὼν  
 15 ἐκάλεσε τὸν τῶν Ὑρκανίων ἄρχοντα καὶ ἐκέλευσεν αὐτὸν σκηνὴν δοῦναι τῷ ἀγγέλῳ καὶ πάντα τὰ δέοντα.

## A SOFT ANSWER.

43. Ὁ μὲν δὴ Ὑρκάνιος τὸν Μῆδον ὥχετο ἄγων ἐπὶ σκηνὴν· τῷ δὲ Κύρῳ ἄγγελον ἐδόκει πρὸς μὲν Πέρσας πέμψαι ἐπιστολὴν φέροντα πρὸς τὸν Κναξάρην. ἐνῆν  
 20 δὲ ἐν τῇ ἐπιστολῇ τάδε.

Κῦρος Κναξάρη χαίρειν. ἡμεῖς σε οὔτε ἔρημον κατελίπομεν· οὐδεὶς γάρ, ὅταν ἐχθρῶν κρατῇ, τότε φίλων ἔρημος γίνεται· οὐδὲ μὴν ἀποχωροῦντές γέ σε οἰόμεθα ἐν κινδύνῳ καθιστάναι· τοὺς γὰρ ἐχθροὺς ἀπη-  
 25 λαύνομεν ὡς προσωτάτῳ. οὐ δὲ δὴ δίκαιόν ἐστιν ἐμὲ μέμφεσθαι. ἐγὼ μὲν γέ σοι ἡγαγον συμμάχους ὅποσους πλείστους ἐδυνάμην· σὺ δέ μοι ἔδωκας μὲν ἐν

τῇ φιλίᾳ ὄντι ὅσους πείσαι δυνασθείην· νῦν δ' ἐν τῇ πολεμίᾳ ὄντος πάντας ἀποκαλείς. ἐγὼ δὲ μέντοι καὶ νῦν πέμπων εἰς Πέρσας προσδέομαι ἄλλου στρατεύματος ὥς ὠφελήσων σε. συμβουλεύω δέ σοι καίπερ νεώτερος ὢν μὴ ἀφαιρεῖσθαι ἂν δῶς, μηδ' ὄντινα βούλει πρὸς σέ ταχὺ ἐλθεῖν, ἀπειλοῦντα μεταπέμπεσθαι, μηδὲ φάσκοντα ἔρημον εἶναι ἅμα πολλοῖς ἀπειλεῖν, ἵνα μὴ διδάσκης αὐτοὺς σοῦ μὴ φροντίζειν. ἡμεῖς δὲ πειρασόμεθα παρῆναι, ὅταν τάχιστα διαπραξώμεθα ἃ σοί τε καὶ ἡμῖν νομίζομεν πραχθέντα κοινὰ γενήσεσθαι ἀγαθὰ. — ταύτην οὖν τὴν ἐπιστολὴν δὸς ἀπέπεμπεν, ἐπιλέγων ὅτι συμφέροι ὥς τάχιστα παρῆναι.

## THE EPISODE OF GOBRYAS. AN OUTRAGED FATHER.

44. Ἐκ τούτου δὲ ἰδὼν τὰ αἰχμάλωτα πολλὰ ὄντα ἐκέλευσεν ὁ Κῦρος τοὺς ἑαυτοῦ κάειν τὰ μὲν παλτά, ὀπόσων μὴ αὐτοῖ ἐδέοντο· τὰ δὲ ἄλλα ἐκέλευσε τοὺς Μήδους καὶ τοὺς Ἑρκανίους διανεῖμαι τοῖς συμμαχοῖς, τοῖς δὲ ἑαυτοῦ τοὺς ἵππους παραδιδόναι ὄντας πολλούς· ἐνόμισε γὰρ εἰ ἱππέας ἐπ' αὐτοὺς καταστήσειε μέγα τῷ στρατεύματι συνοίσειν. ταῦτα μὲν συνδοκεῖ· καὶ οἱ Μῆδοι καὶ οἱ Ἑρκάνιοι ἀμφὶ ταῦτα εἶχον. Γωβρύας δ' ἐν τούτῳ παρῆν Ἀσσύριος πρεσβύτης ἀνὴρ ἐφ' ἵππου σὺν ἱππικῇ θεραπέᾳ. καὶ οἱ μὲν τὰ ὄπλα παραλαμβάνοντες ἐκέλευον παραδιδόναι τὰ παλτά, ὅπως κατακάοιεν ὥσπερ τᾶλλα. ὁ δὲ Γωβρύας εἶπεν ὅτι Κῦρον πρῶτον βούλοιο ἰδεῖν· καὶ οἱ ὑπηρεταὶ τοὺς μὲν ἄλλους ἱππέας αὐτοῦ κατέλιπον, τὸν δὲ Γωβρύαν ἄγουσι πρὸς τὸν Κῦρον. ὁ δ' ὥς εἶδε τὸν Κῦρον, ἔλεξεν ὧδε, ὦ δέ-

σποτα, ἐγὼ εἰμι τὸ μὲν γένος Ἀσσύριος· ἔχω δὲ καὶ  
 τεῖχος ἰσχυρὸν καὶ χώρας ἐπάρχω πολλῆς· καὶ ἵππον  
 ἔχω εἰς χιλίαν, ἣν τῷ τῶν Ἀσσυρίων βασιλεῖ παρειχό-  
 μην· καὶ φίλος ἦν ἐκείνῳ ὥς μάλιστα· ἐπεὶ δὲ ἐκείνος  
 5 τέθνηκεν ἀνὴρ ἀγαθὸς ὦν, ὁ δὲ παῖς ἐκείνου τὴν ἀρχὴν  
 ἔχει ἔχθιστος ὦν ἐμοί, ἤκω πρὸς σέ καὶ ἱκέτης προσ-  
 πίπτω καὶ δίδωμί σοι ἑμαυτὸν δοῦλον καὶ σύμμαχον,  
 σέ δὲ τιμωρὸν αἰτοῦμαι ἐμοὶ γενέσθαι· τὸν γὰρ υἱόν,



GOBRYAS APPEALS TO CYRUS

τὸν μόνον καὶ καλὸν καὶ ἀγαθόν, ὦ δέσποτα, ὁ νῦν βασι-  
 10 λεὺς οὗτος κατέκαθεν εἰς θήραν ποτὲ αὐτὸν παρακαλέσας.  
 ὁ γε μὴν πατὴρ αὐτοῦ καὶ συνώκτισέ με καὶ δῆλος ἦν  
 συναχθόμενός μοι τῇ συμφορᾷ. ἐγὼ οὖν, εἰ μὲν ἔζη  
 ἐκείνος, οὐκ ἂν ποτε ἦλθον πρὸς σέ ἐπὶ τῷ ἐκείνου κακῷ·  
 πολλὰ γὰρ φιλικὰ ἔπαθον ὑπ' ἐκείνου καὶ ὑπηρέτησα  
 15 ἐκείνῳ· ἐπεὶ δ' εἰς τὸν τοῦ ἐμοῦ παιδὸς φονέα ἢ ἀρχὴν  
 περιήκει, οὐκ ἂν ποτε τούτῳ ἐγὼ δυναίμην εὖνους γενέ-



σθαι, οὐδὲ οὗτος ἐμὲ φίλον ἂν ποτε ἡγήσαιο. οὕτως δὲ διὰ πένθους τὸ γήρας διάγω. εἰ οὖν ἐλπίδα τινὰ λάβοιμι τιμωρίας ἂν τινος τῷ φίλῳ παιδὶ μετὰ σοῦ τυχεῖν, οὔτε ζῶν ἂν ἔτι αἰσχυνοίμην οὔτε ἀνιώμενος ἂν ἀποθάνοιμι. — ὁ μὲν οὕτως εἶπε· Κῦρος δ' ἐδέχετό τε αὐτὸν ἱκέτην καὶ τιμωρήσειν τοῦ παιδὸς σὺν θεοῖς ὑπέσχετο. ὁ δ' αὖ Γωβρύας ὑπέσχετο τὰ μὲν τείχη οἶκον αὐτῷ παρέξειν· δασμὸν δὲ τῆς χώρας ὅνπερ ἔφερε τῷ Ἀσσυρίῳ αὐτῷ ἀποίσειν καὶ ὅποι στρατεύοι  
 10 συστρατεύσεσθαι δύναμιν ἔχων. ὁ δ' οὖν Κῦρος τὴν δεξιὰν ἔδωκεν αὐτῷ καὶ ἔλαβε τὴν αὐτοῦ. ἐπεὶ δὲ ταῦτα ἐπράχθη, Γωβρύας ἔχων τὰ ὄπλα ὥχετο ἡγεμόνα καταλιπών.

GOBRYAS IS A MAN OF HIS WORD. HIS RECEPTION OF CYRUS.

45. Τῇ δὲ οὖν δευτέρᾳ ἡμέρᾳ ἀμφὶ δείλῃν γίνονται  
 15 Κῦρος καὶ οἱ σὺν αὐτῷ πρὸς τῷ Γωβρύου χωρίῳ· καὶ ὑπερίσχυρόν τε ἦν τὸ ἔρυμα καὶ ἐπὶ τῶν τειχῶν πάντα παρεσκευασμένα ὥς εἰς μάχην· καὶ βοῦς δὲ πολλοὺς καὶ πάμπολλα πρόβατα παρὰ τοῖς ἐρυμνοῖς ἐώρων. πέμψας δ' ὁ Γωβρύας πρὸς τὸν Κῦρον ἐκέλευσε περι-  
 20 ἐλάσαντα εἶσω πέμψαι πρὸς ἑαυτὸν τῶν πιστῶν τινας, οἵτινες αὐτῷ τὰ ἔνδον ἰδόντες ἀπαγγελοῦσιν. οὕτω δὲ ὁ Κῦρος αὐτὸς μὲν τῷ ὄντι βουλόμενος ἰδεῖν εἰ ψευδὴς φαίνοιτο ὁ Γωβρύας, περιήλαυνε πάντοθεν, ἐώρα τε ἰσχυρότατα πάντα. οἱ δὲ πεμφθέντες ἀπήγγελλον τῷ  
 25 Κύρῳ ὅτι ἔνδον εἷη πλεῖστα ἀγαθά. ὁ δὲ Γωβρύας αὐτὸς τε ἐξῆι πρὸς αὐτὸν καὶ τοὺς ἔνδοθεν πάντας ἐξῆγε φέροντας οἶνον, ἄλφιτα, ἄλευρα, ἄλλους δὲ ἐλαύνοντας

βοῦς, αἶγας, οἶς, σῦς, καὶ πάντα βρωτὰ προσήγον  
 ἱκανὰ ὥς δειπνήσαι πᾶσαν τὴν σὺν Κύρῳ στρατιάν.  
 ἐπεὶ δὲ πάντες ἔξω ἦσαν, εἰσιέναι τὸν Κύρον ἐκέλευ-  
 σεν ὅπως νομίζοι ἀσφαλέστατον. προεισπέμψας οὖν ὁ  
 5 Κύρος προσκόπους καὶ δύναμιν αὐτὸς οὕτως εἰσῆει.  
 ἐπεὶ δ' εἰσῆλθεν, παρεκάλει τοὺς φίλους πάντας καὶ  
 ἄρχοντας τῶν μεθ' ἑαυτοῦ. ἐπειδὴ δὲ ἔνδον ἦσαν,  
 ἐκφέρων ὁ Γωβρύας φιάλας χρυσᾶς καὶ παντοῖα καλὰ  
 δῶρα, τέλος τὴν θυγατέρα, πάρθενον καλλίστην, ἐξάγων,  
 10 ὧδε εἶπεν· Ἐγὼ σοι, ὦ Κύρε, τὰ μὲν χρήματα ταῦτα  
 δωροῦμαι, τὴν δὲ θυγατέρα ταύτην ἐπιτρέπω διαθέσθαι  
 ὅπως ἂν σὺ βούλῃ· ἱκετεύομεν δέ, ἐγὼ μὲν τοῦ υἱοῦ,  
 αὕτη δὲ τοῦ ἀδελφοῦ, τιμωρὸν γενέσθαι σε. ὁ δὲ Κύρος  
 πρὸς ταῦτα εἶπεν, Ἀλλ' ἐγὼ σοὶ μὲν καὶ τότε ὑπείσχο-  
 15 μην, εἰ μὴ τι ψεύδοις, τιμωρήσειν εἰς δύναμιν· νῦν δὲ  
 ὅτε ἀληθεύοντά σε ὀρώ, καὶ ταύτῃ ὑπισχνούμαι τὰ  
 αὐτὰ ταῦτα σὺν θεοῖς ποιήσειν. καὶ τὰ μὲν χρήματα  
 ταῦτα, ἔφη, ἐγὼ μὲν δέχομαι, δίδωμι δ' αὐτὰ τῇ παιδί  
 ταύτῃ καὶ ἐκείνῳ ὃς ἂν γήμῃ αὐτήν.

## CYRUS REWARDS GOBRYAS FOR HIS HOSPITALITY

20 46. Τοσαῦτ' εἰπὼν δεξιάν τε λαβὼν τοῦ Γωβρύου  
 καὶ ἀναστὰς ἐξῆει, καὶ τοὺς μεθ' αὐτοῦ ἐξῆγεν ἅπαντας·  
 καὶ πολλὰ δεομένου τοῦ Γωβρύου ἔνδον δειπνεῖν οὐκ  
 ἠθέλησεν, ἀλλ' ἐν τῷ στρατοπέδῳ ἐδείπνει καὶ τὸν  
 Γωβρύαν σύνδειπνον παρέλαβεν. ἐντεῦθεν μὲν δὴ  
 25 πορευόμενοι τεταρταῖοι πρὸς τοῖς ὁρίοις τῆς Γωβρύου  
 χώρας ἐγένοντο. ὥς δὲ ἐν τῇ πολεμίᾳ ἦν, κατέστησεν.  
 ἐν τάξει μεθ' ἑαυτοῦ τοὺς τε πεζοὺς καὶ τῶν ἱππέων

τινάς. τοὺς δ' ἄλλους ἱππέας ἀφῆκε καταθεῖν, καὶ ἐκέλευσε τοὺς μὲν ὅπλα ἔχοντας κατακαίνειν, τοὺς δ' ἄλλους καὶ πρόβατα ὅσα ἂν λάβωσι πρὸς αὐτὸν ἄγειν. ἐκέλευσε δὲ καὶ τοὺς Πέρσας συγκαταθεῖν· καὶ ἦκον  
 5 πολλοὶ αὐτῶν λείαν πλείστην ἄγοντες. ὥς δὲ παρῆν ἡ λεία, συγκαλέσας τοὺς τε τῶν Μήδων ἄρχοντας καὶ τῶν Ἑρκανίων καὶ τοὺς ὁμοτίμους ἔλεξεν ὧδε. Ἄνδρες φίλοι, ἐξένισεν ἡμᾶς ἅπαντας πολλοῖς ἀγαθοῖς Γωβρύας. τοῖς θεοῖς οὖν, ἔφη, ἐξελόντες τὰ νομιζόμενα καὶ τῇ  
 10 στρατιᾷ τὰ ἱκανὰ τὴν ἄλλην τούτῳ δῶμεν λείαν. ὥς δ' τοῦτ' ἤκουσαν, πάντες μὲν ἐπῆνουν, εἷς δὲ καὶ ἔλεξεν ὧδε· Πάνυ, ἔφη, ὦ Κῦρε, τοῦτο ποιήσομεν· καὶ γάρ μοι δοκεῖ ἔφη, ὁ Γωβρύας πτωχούς τινας ἡμᾶς νομίζειν, ὅτι οὐ δαρεικῶν μεστοὶ ἤκομεν οὐδὲ ἐκ χρυσῶν πίνομεν  
 15 φιαλῶν· εἰ δὲ τοῦτο ποιήσομεν, γνώσεται, ἔφη, ὅτι ἔξεστιν ἐλευθερίους εἶναι καὶ ἄνευ χρυσοῦ.—οὕτω δὲ λαβόντες ἐκεῖνοι ὅσα ἔδει τᾶλλα ἔδοσαν τῷ Γωβρύᾳ.

## ON TO BABYLON. CYRUS GAINS A NEW ALLY.

47. Ἐκ τούτου δὴ ἦει πρὸς Βαβυλῶνα παραταξάμενος ὥσπερ ὅτε ἡ μάχη ἦν· οἱ δὲ Ἀσσύριοι οὐκ  
 20 ἀντεξῆσαν. καὶ Γαδάτας τις Ἀσσύριος ἀπέστη ἀπὸ τοῦ Ἀσσυρίου παρὰ τὸν Κῦρον. αἰσθόμενος δὲ ὁ Ἀσσύριος πολλὴν ἵππον ἔχων καὶ ἄρματα ἐδίωκε καὶ ἐνῆδρευνεν ἐν κώμαις ἀθρόαις. ὥς δὲ Γαδάτας ἐγγὺς ἦν τούτων τῶν κωμῶν, ἀνίστανται οἱ Ἀσσύριοι ἐκ τῆς  
 25 ἐνέδρας. καὶ οἱ ἀμφὶ Γαδάταν ἰδόντες ὥσπερ εἰκὸς ἔφευγον, οἱ δ' αὖ ὥσπερ εἰκὸς ἐδίωκον. καὶ ἐν τούτῳ παίει τις τὸν Γαδάταν εἰς τὸν ὦμον καὶ τιτρώσκει. ὁ

δὲ Κῦρος, ὃς προσήει σὺν τῷ στρατεύματι, τὸ μὲν  
 πρῶτον ἐθαύμασεν· ὥς δ' ἔγνω τὸ πρᾶγμα, ἕως πάντες  
 ἐναντίοι ἤλαννον, ἐναντίος καὶ αὐτὸς ἐν τάξει ἤγε τὴν  
 στρατιάν· ὥς δὲ γνόντες οἱ πολέμιοι τοῦτο ἐτράποντο εἰς  
 5 φυγὴν, ἐνταῦθα ὁ Κῦρος διώκειν ἐκέλευσε τοὺς ἑαυτοῦ,  
 αὐτὸς δὲ εἶπετο. ἐνταῦθα δὴ καὶ ἄρματα ἠλίσκετο, ἔνια  
 μὲν κενά, τὰ δὲ καὶ αὐτοῖς τοῖς ἡνίοχοις. καὶ ἀποκτεί-  
 νουσι δὲ ἄλλους τε πολλοὺς καὶ τὸν παῖσαντα Γαδάταν.  
 τῶν μέντοι πεζῶν Ἀσσυρίων, οἱ ἔτυχον ἐνεδρεύοντες, οἱ  
 10 μὲν εἰς τεῖχός τι κατέφυγον, οἱ δὲ φθάσαντες εἰς πόλιν  
 τινὰ τοῦ Ἀσσυρίου μεγάλην, ἔνθα καὶ αὐτὸς σὺν τοῖς  
 ἵπποις καὶ τοῖς ἄρμασι κατέφυγεν ὁ Ἀσσύριος. Κῦρος  
 μὲν δὴ διαπραξάμενος ταῦτα εὐθὺς ἐπορεύετο εἰς τὴν  
 Γαδάτου χώραν, ἵνα ἐπισκέψαιτο πῶς ἔχοι ὁ Γαδάτας  
 15 ἐκ τοῦ τραύματος. πορευομένῳ δὲ αὐτῷ ὁ Γαδάτας  
 ἐπιδεδεμένος ἤδη τὸ τραῦμα ἀπαντᾷ. ἰδὼν δὲ αὐτὸν ὁ  
 Κῦρος ἤσθη τε καὶ εἶπεν, Ἐγὼ δὲ πρὸς σὲ ἦα ἐπισκεψό-  
 μενος ὅπως ἔχεις. Ἐγὼ δέ γ', ἔφη ὁ Γαδάτας, ναὶ μὰ  
 τοὺς θεοὺς σὲ θεασόμενος ἦα, τοιαύτην ψυχὴν ἔχοντα·  
 20 οὕτω γὰρ προθύμῳς με ἔσωσας. καὶ ταῦτα εἰπὼν  
 ἔδωκε τῷ Κύρῳ πάμπολλα ξένια, ὥστε καὶ ξενίζεσθαι  
 πᾶν τὸ στράτευμα.

## THE GRATITUDE OF GADATAS.

48. Ἐπεὶ δὲ παρεσκευάζετο ἤδη ὁ Κῦρος ὡς ἀπιών,  
 παρῇν ὁ Γαδάτας ἄλλα τε δῶρα πολλὰ καὶ παντοῖα  
 25 φέρων καὶ ἄγων, καὶ ἵππους δὲ ἤγε πολλοὺς ἀφελό-  
 μενος τῶν ἑαυτοῦ ἱππέων. ὥς δ' ἐπλησίασεν, ἔλεξε  
 τοιάδε. ὦ Κῦρε, νῦν μὲν σοι ἐγὼ ταῦτα δίδωμι ἐν τῷ



παρόντι, ἵνα χρῇ αὐτοῖς, ἐὰν δέη τι· νόμιζε δ', ἔφη, καὶ τᾶλλα πάντα τὰμὰ σὰ εἶναι. καὶ Κῦρος ἀκούσας ἔλεξεν, Ἀλλὰ τοὺς μὲν ἵππους δέχομαι, ἔφη· οὕτω γὰρ τὸ Περσῶν ἱππικὸν θᾶττον ἐκπληρώσω εἰς τοὺς μυρίους  
 5 ἵππείας, οὐπὲρ δὴ πάλαι ἐπιθυμῶ· τὰ δ' ἄλλα χρήματα σὺ ἀπαγαγὼν φύλαττε, ἔστ' ἂν ἐμὲ ἴδῃς ἱκανὸν ὄντα καὶ σοὶ ἀντιδωρεῖσθαι. εἰ δὲ πλείω μοι διδούς ἀπίοις ἢ λαμβάνοις παρ' ἐμοῦ, τοὺς θεοὺς αἰσχυνοίμην ἂν πολὺ. Πρὸς ταῦτα ὁ Γαδάτας ἐδεῖτο τοῦ Κύρου λαβεῖν  
 10 τὰ δῶρα, λέγων ὅτι οἱ Ἀσσύριοι ἐχθροὶ ὄντες ἐπιβουλεύουεν αὐτῷ καὶ φοβοῖτο μὴ τοῦ Κύρου ἀπελθόντος ἀφαιροῖεν αὐτὸν πάντα τὰ ὄντα. ἐκ δὲ τούτου ὁ Κῦρος ἐκέλευσεν αὐτὸν συμπορεύεσθαι, καὶ οὕτως ἐποίει προσάγων τήν τε μητέρα καὶ τῶν ἑαυτοῦ τῶν πιστῶν  
 15 πάντας.

ἐπεὶ δὲ πορευόμενος καθεώρα τὴν τῶν Βαβυλωνίων πόλιν, καλέσας τὸν Γωβρύαν καὶ τὸν Γαδάταν ἡρώτα εἰ εἴη ἄλλη ὁδὸς οὐ πάνυ ἐγγὺς τοῦ τείχους ἄγουσα. οὐ γὰρ ἐδόκει αὐτῷ ἅτε τῆς στρατιᾶς νῦν πολλῆς οὔσης  
 20 προσάγειν πρὸς αὐτὸ τὸ τεῖχος· αἱ γὰρ ἅμαξαι καὶ τὰ ἄλλα σκευοφόρα πολλὰ ὄντα τὸ μάχιμον παρεῖχεν ἀσθενές.

## CYRUS AND CYAXARES MEET AGAIN,

49. Ἐπεὶ δὲ ταῦτα διεπέπρακτο, πέμπει πρὸς Κναξάρην καὶ ἐπέστελλεν αὐτῷ ἥκειν ἐπὶ τὸ στρατόπεδον, ἵνα  
 25 θεασάμενος τὸ στράτευμα βουλευσάιτο περὶ τῶν ἄλλων ὃ τι δοκοίη ἐκ τούτου πράττειν· ἐὰν δὲ κελεύῃ, εἰπέ, ἔφη, ὅτι ἐγὼ ἂν ὥς ἐκείνον ἰοίην συστρατοπεδευσόμενος.

ὁ μὲν ἄγγελος ὥχετο ταύτ' ἀπαγγελῶν. ὁ δὲ Κναξάρης ἐπορεύετο τῇ ὑστεραίᾳ σὺν τοῖς παραμείνασιν ἱππεῦσι Μήδων· ὡς δ' ἦσθετο ὁ Κῦρος προσιόντα αὐτόν, λαβὼν τοὺς τε τῶν Περσῶν ἱππέας, πολλοὺς ἤδη ὄντας, 5 καὶ τοὺς Μήδους πάντας καὶ τοὺς Ἀρμενίους καὶ τοὺς Ὑρκανίους καὶ τῶν ἄλλων συμμάχων τοὺς εὐιπποτάτους τε καὶ εὐοπλοτάτους ἀπήντα, ἐπιδεικνὺς τῷ Κναξάρῃ τὴν δύναμιν. ὁ δὲ Κναξάρης ἐπεὶ εἶδε σὺν μὲν τῷ Κύρῳ πολλοὺς τε καὶ καλοὺς κάγαθοὺς ἐπομένους, σὺν 10 ἐαυτῷ δὲ ὀλίγην τε καὶ ὀλίγου ἀξίαν θεραπείαν, ἄτιμόν τι αὐτῷ ἔδοξεν εἶναι καὶ ἄχος αὐτὸν ἔλαβεν. ἐπεὶ δὲ καταβάς ἀπὸ τοῦ ἵππου ὁ Κῦρος προσῆλθεν ὡς φιλήσων αὐτὸν κατὰ νόμον, ὁ Κναξάρης κατέβη μὲν ἀπὸ τοῦ ἵππου, ἀπεστράφη δέ· καὶ ἐφίλησε μὲν οὖν, δακρύων 15 δὲ φανερὸς ἦν. ἐκ τούτου δὴ ὁ Κῦρος τοὺς μὲν ἄλλους πάντας ἀποστάντας ἐκέλευσεν ἀναπαύεσθαι· αὐτὸς δὲ λαβόμενος τῆς δεξιᾶς τοῦ Κναξάρου εἶπεν ὧδε.

## AND ARE RECONCILED.

50. Εἰπέ μοι, ἔφη, πρὸς τῶν θεῶν, ὦ θεῖε, τί μοι ὀργίζει καὶ τί οὕτω χαλεπῶς φέρεις; ἐνταῦθα δὴ ὁ 20 Κναξάρης ἀπεκρίνατο, Ὅτι, ὦ Κῦρε, καίπερ βασιλεὺς νομιζόμενος, ἑμαυτὸν μὲν ὀρῶ οὕτω ταπεινῶς καὶ ἀναξίως ἐλαύνοντα, σὲ δὲ τῇ ἐμῇ θεραπείᾳ καὶ τῇ ἄλλῃ δυνάμει μέγαν τε καὶ μεγαλοπρεπῇ παρόντα. καὶ ταῦτα χαλεπὸν μὲν οἶμαι καὶ ὑπὸ πολεμίων παθεῖν, πολὺν δ', ὦ Ζεῦ, 25 χαλεπώτερον ὑφ' ὧν ἡκιστα ἐχρῆν ταῦτα πεπονθέναι. ἐγὼ μὲν γὰρ δοκῶ δεκάκις ἂν κατὰ τῆς γῆς καταδύναι ἡδίων ἢ οὕτως ἰδεῖν τοὺς ἐμοὺς ἐμοῦ ἀμελήσαντας καὶ

ἐπεγγελῶντας ἐμοί. οὐ μόνον γὰρ τοῦτ' οἶδα, ἔφη, ὅτι  
 σύ μου μείζων εἶ, ἀλλὰ καὶ οἱ ἐμοὶ δοῦλοι ἰσχυρότεροι  
 ἐμοῦ εἰσι, καὶ κατεσκευασμένοι εἰσὶν ὥστε δύνασθαι  
 ποιῆσαι ἐμέ κακῶς, ἐὰν βούλωνται. καὶ ἅμα ταῦτα  
 5 λέγων πολὺ ἔτι μᾶλλον ἐκρατεῖτο ὑπὸ τῶν δακρύων,  
 ὥστε καὶ ὁ Κῦρος ἠναγκάσθη δακρύνειν. ἔπειτα δὲ  
 ἔλεξεν ὁ Κῦρος, Ἀλλὰ ταῦτα μέν, ὦ Κναξάρη, οὔτε  
 λέγεις ἀληθῆ οὔτε ὀρθῶς γιγνώσκεις, εἰ οἶει τῇ ἐμῇ  
 παρουσίᾳ Μῆδους κατεσκευάσθαι ὥστε ἱκανοὺς εἶναι  
 10 σέ κακῶς ποιεῖν. ἀλλ', ἔφη, ὦ θεῖε, πρὸς τῶν θεῶν, εἴ  
 τι καγὼ σοι πρότερον ἐχαρισάμην, καὶ σὺ νῦν ἐμοὶ  
 χάρισαι τοῦτο· παῦσαι, ἔφη, ἐν τῷ παρόντι μεμφόμενός  
 μοι· ἐπειδὰν δὲ εἰδῆς πῶς ἔχομεν πρὸς σέ, ἐὰν μὲν δὴ  
 σοι φαίνεται τὰ ὑπ' ἐμοῦ πεπραγμένα ἐπὶ τῷ σῷ ἀγαθῷ  
 15 πεποιημένα, εὐεργέτην με νόμιζε, ἐὰν δὲ ἄλλως, τότε  
 μοι μέμφου. Ἀλλ' ἴσως μέντοι, ἔφη ὁ Κναξάρχης,  
 καλῶς λέγεις· καγὼ οὕτω ποιήσω. Τί οὖν; ἔφη ὁ  
 Κῦρος, ἦ καὶ φιλήσω σε; Εἰ σὺ βούλει, ἔφη. Καὶ  
 οὐκ ἀποστρέψει με ὥσπερ ἄρτι; Οὐκ ἀποστρέψομαι,  
 20 ἔφη. καὶ οὗτος ἐφίλησεν αὐτόν.

## ALL HONOR THE KING. A COUNCIL OF WAR.

51. Ὡς δὲ εἶδον οἱ Μῆδοί τε καὶ οἱ Πέρσαι καὶ  
 οἱ ἄλλοι, ἦσθησαν· καὶ ὁ Κῦρος δὲ καὶ ὁ Κναξάρχης  
 ἀναβάντες ἐπὶ τοὺς ἵππους ἡγοῦντο, καὶ ἐπὶ μὲν τῷ  
 Κναξάρῃ οἱ Μῆδοι εἶποντο, Κῦρος γὰρ οὕτως ἐκέλευ-  
 25 σεν, ἐπὶ δὲ τῷ Κύρῳ οἱ Πέρσαι, οἱ δ' ἄλλοι ἐπὶ τούτοις.  
 ἐπεὶ δὲ ἀφίκοντο ἐπὶ τὸ στρατόπεδον καὶ κατέστησαν  
 τὸν Κναξάρην εἰς τὴν κατεσκευασμένην σκηνήν, παρε-

σκεύαζον τὰπιτήδεια τῷ Κναξάρῃ· εὐθὺς δὲ οἱ Μῆδοι  
 ᾔησαν πρὸς Κναξάρην, οἱ μὲν καὶ αὐτοὶ καθ' ἑαυτούς,  
 οἱ δὲ πλείστοι ὑπὸ Κύρου ἐγκέλευστοι, δῶρα ἄγοντες·  
 ὥστε οὐκέτι τὸν Κναξάρην οἶεσθαι τοὺς Μήδους ἡττόν  
 5 τι αὐτῷ προσέχειν τὸν νοῦν ἢ καὶ πρόσθεν. ταύτην  
 μὲν δὴ τὴν ἡμέραν οὕτω διαγαγόντες καὶ δειπνήσαντες  
 ἀνεπαύοντο. τῇ δ' ὑστεραία πρὸ ἡκον ἐπὶ τὰς Κναξά-  
 ρου θύρας πάντες οἱ σύμμαχοι καὶ συνεβουλεύοντο περὶ  
 καταλύσεως τῆς στρατιᾶς. ἐπεὶ δὲ πάντες τὴν γνώμην  
 10 ἀπέφηναν, ἀναστὰς ὁ Κῦρος ἔφη χρῆναι πειρᾶσθαι τῶν  
 μὲν ἐχθρῶν ὀχυρῶν ὡς πλείστα παραιρεῖν, ἑαυτοῖς δὲ  
 ὡς πλείστα ὀχυρὰ ποιεῖσθαι. οὕτω μὲν γὰρ μᾶλλον ἂν  
 τὰ ἐπιτήδεια ἀποτίθεσθαι δύναιντο, ῥᾶον δ' ἂν πολιορ-  
 κοῖεν, εἰ βούλονται, τείχη ἔχοντες ἐγγὺς τῶν πολεμίων.  
 15 ὥς δὲ ταῦτ' εἶπεν, οἳ τε ἄλλοι πάντες ἀνιστάμενοι ἐπή-  
 νεσαν, καὶ Κναξάρης. Γαδάτας δὲ καὶ Γωβρύας καὶ  
 τείχος ἐκάτερος αὐτῶν, εἰ ἐπιτρέψαιεν οἱ σύμμαχοι,  
 τειχιεῖσθαι ἔφασαν.

PREPARATIONS FOR WAR. ALARMING RUMORS.

52. Ὁ δὲ Κῦρος, ἐπεὶ πάντας ἐώρα προθύμους ὄντας  
 20 πρᾶττειν ὅσα ἔλεξε, τά τε ἄλλα εἰς τὸν πόλεμον παρε-  
 σκευάζετο μεγαλοπρεπῶς, ἐπεμέλετο δὲ ὅπως ἅπαντες  
 οἱ στρατιῶται ὡς προθυμότατοι ἔσονται εἰς πόλεμον.  
 θήρας γὰρ ἐποίει καὶ ἀγῶνας, καὶ ἄθλα τοῖς νικῶσι  
 μεγαλοπρεπῶς ἐδίδου, καὶ ἦν πολλὴ εὐθυμία ἐν τῷ  
 25 στρατεύματι, καὶ ἤδη ὁ μὲν πλείστος στρατὸς πάννυ  
 ἐρρωμένος ἐγένετο πρὸς τοὺς πολεμίους. τούτων δὲ  
 τοιούτων ὄντων ἦλθον οἱ Ἴνδοι ἐκ τῶν πολεμίων οὓς



ἐπεπόμφει Κῦρος ἐπὶ κατασκοπήν, καὶ ἔλεγον ὅτι Κροῖσος μὲν ἡγεμὼν καὶ στρατηγὸς πάντων ἡρημένος εἷη τῶν πολεμίων, δεδογμένοι δ' εἷη πᾶσι τοῖς συμμάχοις βασιλεῦσι πάσῃ τῇ δυνάμει ἕκαστον παρεῖναι, 5 χρήματα δὲ εἰσφέρειν πάμπολλα· προσέτι δὲ καὶ ἔφασαν ἀριθμὸν τῶν πολεμίων ἤδη πολὺ ἡϋξῆσθαι, πεπομφέναι δὲ Κροῖσον καὶ εἰς Λακεδαίμονα περὶ συμμαχίας· συλλέγεσθαι δὲ τὸ στράτευμα ἀμφὶ τὸν Πακτωλὸν ποταμόν, προῖέναι δὲ μέλλειν αὐτοὺς εἰς 10 Θύμβραρα, καὶ ἀγορὰν πᾶσι παρηγγέλλαι ἐνταῦθα κομίζειν· σχεδὸν δὲ ταῦτα ἔλεγον καὶ οἱ αἰχμάλωτοι οὕς εἰλήφει ὁ Κῦρος.

## CYRUS REASSURES HIS FAINT-HEARTED SOLDIERS.

53. Ὡς οὖν ταῦτα ἤκουσεν ὁ στρατὸς τοῦ Κύρου, ὥσπερ εἰκὸς ἰσχυρῶς ἐφοβεῖτο, μέχρι ὁ Κῦρος συγκα- 15 λέσας τοὺς ἄρχοντας τῶν στρατευμάτων καὶ ἄλλους τινὰς θαρρεῖν παρεκελεύετο αὐτοῖς. Ἡμεῖς γάρ, ἔφη, πολὺ πλείους συνειλέγμεθα νῦν ἢ ὅτε ἐνικῶμεν ἐκείνους, πολὺ δὲ ἄμεινον σὺν θεοῖς παρεσκευάσμεθα νῦν ἢ 20 πρόσθεν. ἔπειτα δὲ δὴ πολὺ εὐοπλότεροι νῦν ἐσμεν ἢ πρόσθεν· ἱππεῖς δὲ καὶ ἡμῖν εἰσι καὶ ἄρματα τὰ δρεπανηφόρα, ὥστε διακόπτειν τὰς τάξεις τῶν ἐναντίων. προσέτι δὲ κάμηλοι ἡμῖν εἰσιν ἐφ' ὧν προσελῶμεν, ὧν 25 μίαν ἐκάστην ἐκατὸν ἵπποι οὐκ ἂν ἀνάσχοιντο ἰδόντες· ἔτι δὲ πύργους πρόσιμεν ἔχοντες ἀφ' ὧν τοῖς μὲν ἡμῶν ἀρήξομεν, ἐκείνους δὲ βάλλοντες κωλύσομεν τοῖς ἐν τῷ ἰσοπέδῳ μάχεσθαι. ἀλλ' οὐ χρὴ φοβεῖσθαι ὅτι Κροῖσος μὲν ἡρῇται τῶν πολεμίων στρατηγός, οὗτος

γὰρ καὶ Σύρων κακίων ἐγένετο· Σύροι μὲν γὰρ μάχῃ  
 ἡττηθέντες ἔφυγον, Κροῖσος δὲ ἰδὼν ἡττημένους ἀντὶ  
 τοῦ ἀρῆγειν τοῖς συμμάχοις φεύγων ὥχετο· ἔπειτα δὲ  
 δὴ διαγγέλλεται ὅτι αὐτοὶ μὲν οἱ πολέμιοι οὐχ ἱκανοὶ  
 5 ἡγοῦνται ὑμῖν εἶναι μάχεσθαι, ἄλλους δὲ μισθοῦνται,  
 ὥς ἄμεινον μαχομένους ὑπὲρ σφῶν ἢ αὐτοί. εἰ μέντοι  
 τισὶ ταῦτα μὲν τοιαῦτα ὄντα δεινὰ δοκεῖ εἶναι, τὰ δὲ  
 ἡμέτερα φαῦλα, τούτους ἐγὼ φημι χρῆναι, ὦ ἄνδρες,  
 ἀφεῖναι εἰς τοὺς ἐναντίους· πολὺ γὰρ ἐκεῖ ὄντες πλείω  
 10 ἂν ἡμᾶς ἢ παρόντες ὠφελοῖεν.

## FORWARD, MARCH!

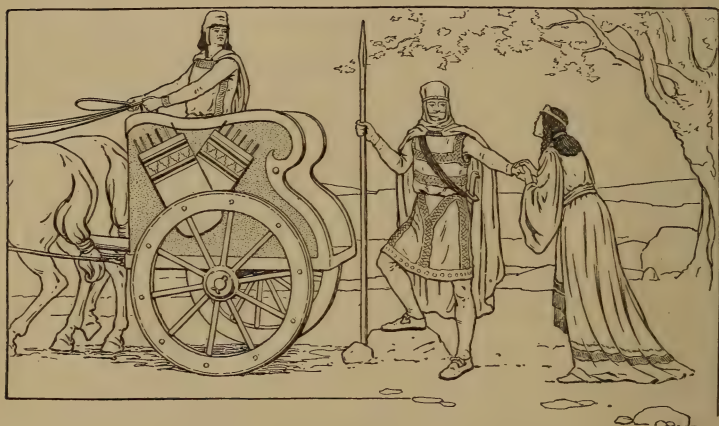
54. Ἀκούσαντες δὲ ταῦτα οἱ μὲν συνεσκευάζοντο, ὁ  
 δὲ Κῦρος ἐθύετο. ἐπεὶ δὲ καλὰ τὰ ἱερὰ ἦν, ὠρμᾶτο  
 σὺν τῷ στρατεύματι· καὶ τῇ μὲν πρώτῃ ἡμέρᾳ ἐξε-  
 στρατοπεδεύσατο ὥς δυνατὸν ἐγγύτατα, ὅπως εἴ τις τι  
 15 ἐνδεόμενος γνοίῃ, τοῦτο ἐπιπαρασκευάσαιτο. Κναξάρης  
 μὲν οὖν τῶν Μήδων ἔχων τὸ τρίτον μέρος κατέμενεν, ἵνα  
 φυλάττοι τὰ οἴκοι. ὁ δὲ Κῦρος ἐπορεύετο ὥς ἐδύνατο  
 τάχιστα, τοὺς ἱππέας μὲν πρώτους ἔχων, καὶ πρὸ τού-  
 των διερευνητὰς καὶ σκοπούς· μετὰ δὲ τούτους ἦγε τὰ  
 20 σκευοφόρα· ὅπισθεν δὲ ἡ φάλαγξ ἐφείπετο. ὅπου δὲ  
 στενὴ εἴη ἡ ὁδός, διὰ μέσου ποιούμενοι τὰ σκευοφόρα  
 ἔνθεν καὶ ἔνθεν ἐπορεύοντο οἱ ὅπλοφόροι· καὶ εἴ τι  
 ἐμποδίζοι, οἱ κατὰ ταῦτα γιγνόμενοι τῶν στρατιωτῶν  
 ἐπεμέλοντο. ἐπορεύοντο δὲ ἐπὶ τὸ πολὺ αἱ τάξεις παρ'  
 25 ἑαυταῖς ἔχουσαι τὰ σκευοφόρα. ὁ δὲ τοῦ ταξιάρχου  
 σκευοφόρος ἡγεῖτο σημείον ἔχων γνωστὸν τοῖς τῆς  
 ἑαυτοῦ τάξεως· ὥστ' ἀθρόοι ἐπορεύοντο, ἐπεμέλοντό

τε ἰσχυρῶς ἕκαστος τῶν ἑαυτοῦ ἵνα μὴ ὑπολείπουντο· ἅπαντα δὲ καὶ σαώτερα ἦν καὶ θάπτον τὰ δέοντα εἶχον οἱ στρατιῶται.

## A SUSIAN HECTOR AND ANDROMACHE.

55. Πάντες δὲ δὴ ἐξωπλίζοντο καλοῖς χιτῶσι καὶ  
 5 θώραξι καὶ κράνεσιν· ὥστε ἥστραπε πᾶσα ἡ στρατιά.  
 καὶ Ἀβραδάτα δέ, συμμάχῳ τοῦ Κύρου ὄντι, ἄρμα καὶ  
 ἵπποι ὀκτῶ παγκάλως ἐκεκόσμηντο. ἐπεὶ δ' ἔμελλε τὸν  
 λινοῦν θώρακα ἐνδύεσθαι, προσφέρει αὐτῷ Πάνθεια ἡ  
 γυνὴ καὶ χρυσοῦν κράνος καὶ ψέλια χρυσᾶ καὶ χιτῶνα  
 10 πορφυροῦν ποδήρη καὶ λόφον πάγκαλον. ταῦτα δ'  
 ἐποιήσατο λάθρα τοῦ ἀνδρός. ὁ δὲ ἰδὼν ἐθαύμασέ τε  
 καὶ ἐπήρετο τὴν Πάνθειαν, Σὺ δὴπου, ὦ γύναι, συγκό-  
 ψασα τὸν σαντῆς κόσμον τὰ ὄπλα μοι ἐποιήσω; Μὰ  
 Δί', ἔφη ἡ Πάνθεια, οὐκουν τόν γε πλείστου ἄξιον· σὺ  
 15 γὰρ ἐμοίγε μέγιστος κόσμος εἶ. ταῦτα δὲ λέγουσα ἅμα  
 ἐνέδυε τὰ ὄπλα, καὶ λανθάνειν μὲν ἐπειράτο, ἐλείβετο δὲ  
 αὐτῇ τὰ δάκρυα κατὰ τῶν παρειῶν. ἐπεὶ δὲ ὁ Ἀβραδά-  
 τας ὠπλίσθη τοῖς ὅπλοις τούτοις, ἐφάνη μὲν κάλλιστος·  
 λαβὼν δὲ παρὰ τοῦ ἡμιόχου τὰς ἡνίας παρεσκευάζετο  
 20 ὥς ἀναβησόμενος ἤδη ἐπὶ τὸ ἄρμα. ἐν δὲ τούτῳ ἡ  
 Πάνθεια ἀποχωρῆσαι κελεύσασα τοὺς παρόντας πάντας  
 ἔλεξεν, Εἴ τις πώποτε γυνή, ὦ Ἀβραδάτα, τὸν ἑαυτῆς  
 ἄνδρα μείζον τῆς ἑαυτῆς ψυχῆς ἐτίμησεν, οἶμαί σε  
 γιγνώσκειν ὅτι ἐγὼ εἰμι αὕτη· τί οὖν ἐμὲ δεῖ ταῦτα  
 25 λέγειν; τὰ γὰρ ἔργα οἶμαί σοι πιθανώτερα γεγενῆ-  
 σθαι τῶν νῦν λεχθέντων λόγων. ὅμως δ' ἐπομνύω σοι  
 ἥ μὴν ἐγὼ βούλεσθαι ἂν μετὰ σοῦ ἀνδρὸς ἀγαθοῦ

λεγομένου κοινῇ ἀποθανεῖν μᾶλλον ἢ ζῆν μετ' αἰσχυνο-  
 μένου αἰσχυνομένη· οὕτως ἐγὼ καὶ σὲ τῶν καλλίστων  
 καὶ ἑμαυτὴν ἠξιώκα. καὶ Κύρῳ δὲ μεγάλην τινὰ δοκῶ  
 ἡμᾶς χάριν ὀφείλειν, ὅτι με αἰχμάλωτον γενομένην οὐχ  
 5 ὥς δούλην ἠξίωσε κεκτηῖσθαι, διεφύλαξε δὲ σοὶ ὥσπερ  
 ἀδελφοῦ γυναῖκα λαβών. προσέτι δὲ καὶ ὑπεσχόμην  
 ποτὲ αὐτῷ, εἴ με ἑάσειε πρὸς σὲ πέμψαι, ἥξειν αὐτῷ σὲ



PARTING OF ABRADATAS AND PANTHEA

ἄνδρα καὶ πιστὸν καὶ ἀγαθόν. — ἡ μὲν ταῦτα εἶπεν· ὁ  
 δὲ Ἀβραδάτας ἀγασθεὶς τοῖς λόγοις καὶ θιγὼν αὐτῆς  
 10 τῆς κεφαλῆς ἀναβλέψας εἰς τὸν οὐρανὸν ἐπηύξατο, Ἀλλ',  
 ὦ Ζεῦ μέγιστε, δός μοι φανῆναι ἀξίῳ μὲν Πανθείας  
 ἀνδρί, ἀξίῳ δὲ καὶ Κύρου φίλῳ τοῦ ἡμᾶς τιμήσαντος.  
 ταῦτ' εἰπὼν ἀνέβαινεν ἐπὶ τὸ ἄρμα· ἐπεὶ δὲ ἀνέβη οὗτος,  
 οὐκέτι δυναμένη ἡ Πάνθεια ἄλλως ἀσπάσασθαι αὐτόν,  
 15 κατεφίλησε τὸν δίφρον· καὶ τὸ μὲν ἄρμα αὐτοῦ ἦδη  
 προῆι, ἡ δὲ λαθοῦσα αὐτὸν συνεφέιπετο, ἕως ἐπιστρα-



φείς καὶ ἰδὼν αὐτὴν ὁ Ἀβραδάτας εἶπε, Θάρρει, Πάνθεια, καὶ χαίρε καὶ ἄπιθι ἤδη.

A GOOD OMEN. THE LAST EXHORTATION.

56. Ἐπεὶ δὲ καὶ Κῦρος ἀνέβη καὶ ἔστη ἀποβλέπων ἥπερ ἔμελλε πορεύεσθαι, βροντὴ δεξιὰ ἐφθέγγετο· ὁ δ' εἶπεν, Ἐψόμεθά σοι, ὦ Ζεῦ μέγιστε. καὶ ὠρμᾶτο ἐν μὲν δεξιᾷ ἔχων Χρυσάνταν τὸν ἵππαρχον καὶ τοὺς ἱππέας, ἐν ἀριστερᾷ δὲ Ἀρσάμαν καὶ τοὺς πεζοὺς. παρηγγύησε δὲ παρορᾶν πρὸς τὸ σημεῖον καὶ ἐν ἴσῳ ἔπεσθαι· ἦν δὲ αὐτῷ τὸ σημεῖον αἰτὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος. καὶ νῦν δ' ἔτι τοῦτο τὸ σημεῖον τῷ Περσῶν βασιλεῖ διαμένει.

ἐπεὶ δὲ προεληλύθεσαν ὥς εἴκοσι σταδίου, εἶδον ἤδη τὸ τῶν πολεμίων στράτευμα ἀντιπροσιόν. ὥς δ' ἐν τῷ καταφανεῖ πάντες ἀλλήλοις ἐγένοντο, οἱ πολέμιοι, 15 στήσαντες τὴν αὐτῶν φάλαγγα, ἐπέκαμπτον εἰς κύκλωσιν, ὥσπερ γάμμα ἐκατέρωθεν τὴν ἑαυτῶν τάξιν ποιήσαντες, ἵνα πάντοθεν ἅμα μάχωντο. ὁρῶν δὲ ταῦτα ὁ Κῦρος σύνθημα παρεγγυήσας Ζεὺς Σωτὴρ καὶ Ἡγεμῶν ὡσαύτως ἐπορεύετο. παριὼν δὲ παρὰ τοῦ δεξιοῦ πρὸς 20 τὸ εὐώνυμον ὀνομάσας τοὺς ἑαυτοῦ ἐκέλευσεν αὐτοὺς ἀγαθοὺς ἄνδρας γενέσθαι καὶ μεμνήσθαι ὅτι ὁ ἀγὼν εἴη οὐ μόνον περὶ τῆς νῦν νίκης, ἀλλὰ καὶ περὶ πάσης εὐδαιμονίας.

THE BATTLE.

57. Ὁ μὲν δὴ Κῦρος ταῦτα διαπραξάμενος ἐπὶ τὸ δεξιὸν παρῆει· ὁ δὲ Κροῖσος νομίσας ἤδη καιρὸν εἶναι τοῖς κέρασι παρήγγειλε μηκέτι ἄνω πορεύεσθαι, ἀλλ'

στάς, ἀλλ' ἀνατεταμένοι τὰς μαχαίρας ἠνάγκαζον καὶ τοξεύειν καὶ ἀκοντίζειν. ἦν δὲ πολὺς μὲν ἀνδρῶν φόνος, πολὺς δὲ κτύπος ὄπλων καὶ βελῶν, πολλή δὲ βοή τῶν μὲν ἀνακαλούντων ἀλλήλους, τῶν δὲ παρακελευομένων,  
 5 τῶν δὲ θεοὺς ἐπικαλουμένων.

## CYRUS IN DANGER. THE HEROIC EGYPTIANS.

59. Ἐν δὲ τούτῳ Κῦρος διώκων τοὺς καθ' αὐτὸν παραγίγνεται. ὥς δ' εἶδε τοὺς Πέρσας ἐκ τῆς χώρας ἀναχωροῦντας, παραγγείλας ἔπεσθαι τοῖς μεθ' αὐτοῦ περιήλανεν εἰς τὸ ὀπισθεν· καὶ εἰσπεσόντες πολλοὺς  
 10 κατακαίνουσιν. οἱ δὲ Αἰγύπτιοι ὥς ᾗσθοντο, ἐβόων τε ὅτι ὀπισθεν εἶεν οἱ πολέμιοι καὶ ἐστρέφοντο. καὶ ἐνταῦθα δὴ ὥς ἐμάχοντο ἔπεσέ τις ὑπὸ τῷ Κύρῳ ἵππῳ καὶ πίπτων παῖει εἰς τὴν γαστέρα τῇ μαχαίρᾳ τὸν ἵππον αὐτοῦ· ὁ δὲ ἵππος πληγὴς σφαδάζων ἀποσεύεται τὸν  
 15 Κῦρον. εὐθὺς δὲ ἀνεβόησάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἔπαιον, ἐπαίοντο. καταπηδήσας δέ τις ἀπὸ τοῦ ἵππου τῶν τοῦ Κύρου ὑπηρέτων ἀναβάλλει αὐτὸν ἐπὶ τὸν ἑαυτοῦ ἵππον. ὥς δ' ἀνέβη ὁ Κῦρος, κατεῖδε πάντοθεν ἤδη παιομένους  
 20 τοὺς Αἰγυπτίους· καὶ γὰρ Ὑστάσπας ἤδη παρῆν σὺν τοῖς Περσῶν ἱππεῦσι καὶ Χρυσάντας. ἀλλὰ τούτους ἐμβάλλειν μὲν οὐκέτι εἶα εἰς τὴν φάλαγγα τῶν Αἰγυπτίων, ἔξωθεν δὲ τοξεύειν καὶ ἀκοντίζειν ἐκέλευεν. ἔνθα δὴ ἔπεμψε τινα ἐπὶ τοὺς πύργους κατασκεψόμενον  
 25 εἴ που ἔτι μένοιεν οἱ πολέμιοι. ὁ δὲ ἀπήγγειλε μεστὸν τὸ πεδῖον ἵππων, ἀνθρώπων, ἀρμάτων, φευγόντων, διωκόντων, κρατούντων, κρατουμένων· μόνοι οἱ Αἰγύπτιοι

ἔτι ἔμενον· οὗτοι δὲ ἀπορούμενοι, πάντοθεν κύκλον ποιησάμενοι, ὑπὸ ταῖς ἀσπίσιν ἐκάθηντο· καὶ ἐποίουν μὲν οὐδὲν ἔτι, ἔπασχον δὲ πολλὰ καὶ δεινά.

## CYRUS FOLLOWS CROESUS TO SARDIS.

60. Ἀγασθεὶς δὲ ὁ Κῦρος αὐτοὺς καὶ οἰκτείρων ὅτι  
 5 ἀγαθοὶ ἄνδρες ὄντες ἀπώλλυντο, ἀνεχώρισε τοὺς ἑαυ-  
 τοῦ· πέμπει δὲ πρὸς αὐτοὺς κήρυκα ὡς πείσων τὰ ὄπλα  
 παραδόντας φίλους γενέσθαι αὐτῷ. οἱ δὲ δὴ καὶ τότε  
 ἔδοσαν πίστιν καὶ ἔλαβον, καὶ Κῦρος πόλεις αὐτοῖς  
 ἔδωκεν ἃς ἔτι καὶ νῦν οἱ ἀπ' ἐκείνων ἔχουσι. ταῦτα δὲ  
 10 διαπραξάμενος ὁ Κῦρος ἤδη σκοταῖος ἀναγαγὼν ἐστρα-  
 τοπεδεύσατο ἐν Θυμβράροις. Κροῖσος μέντοι εὐθὺς  
 ἐπὶ Σάρδεων ἔφευγε σὺν τῷ στρατεύματι. ἐπειδὴ δὲ  
 ἡμέρα ἐγένετο, εὐθὺς ἐπὶ Σάρδεις ἦγε καὶ Κῦρος. ὡς δ'  
 ἐγένετο πρὸς τῷ τείχει τῷ ἐν Σάρδεσι, πάντα παρεσκευά-  
 15 ζετο ὡς προσβαλὼν πρὸς τὸ τεῖχος. ταῦτα δὲ ποιῶν  
 ἀναβιβάζει Χαλδαίους τε καὶ Πέρσας ἐπὶ τὰ ἄκρα.  
 ἡγήσατο δ' αὐτοῖς ἀνὴρ Πέρσης δοῦλος γεγεννημένος  
 ἐν τῇ πόλει καὶ καταμεμαθηκὼς κατάβασιν εἰς τὸν  
 ποταμὸν καὶ ἀνάβασιν. ὡς δ' ἐγένετο τοῦτο δῆλον ὅτι  
 20 εἶχετο τὰ ἄκρα, πάντες δὴ ἔφευγον οἱ Λυδοὶ ἀπὸ τῶν  
 τειχῶν ὅποι ἐδύνατο ἕκαστος. Κῦρος δὲ ἅμα τῇ ἡμέρᾳ  
 εἰσῆει εἰς τὴν πόλιν καὶ παρήγγειλεν ἐκ τῆς τάξεως  
 μηδὲνα κινεῖσθαι.

## CROESUS BEFORE CYRUS.

61. Ταῦτα δὲ διαπραξάμενος ἀγαγεῖν ἐκέλευσεν  
 25 αὐτῷ τὸν Κροῖσον. ὁ δὲ Κροῖσος ὡς εἶδε τὸν Κῦρον,

προσεκύνησεν αὐτῷ, λέγων Χαῖρε, ὦ δέσποτα. συνε-  
 βουλεύετο δὲ καὶ τῷ Κύρῳ δεομένῳ πῶς μάλιστα ἂν  
 κωλύοι τοὺς στρατιώτας διαρπάζειν τὴν πόλιν· μεγίστη  
 γὰρ ἦν καὶ πλήρης πολλῶν καὶ καλῶν. ὁ δὲ δὴ Κύρος  
 5 ἐποίει ἅπαντα ὥσπερ ἔλεξεν ὁ Κροῖσος. ἐκείνος δὲ  
 δὴ καὶ εἶπεν αὐτῷ περὶ τοῦ ἐν Δελφοῖς χρηστηρίου.  
 πρῶτον μὲν γάρ, ὡς ἔφη, ἀπεπειράτο τοῦ θεοῦ εἰ δύναιτο  
 ἀληθεύειν. ἐπεὶ μέντοι ἔγνω ὁ θεὸς καὶ μάλ' ἄτοπα  
 αὐτὸν ποιοῦντα καὶ πρόσω Δελφῶν ἀπέχοντα, οὕτω δὴ  
 10 ἔπεμψε περὶ παίδων. ὁ δὲ τὸ μὲν πρῶτον οὐδ' ἀπεκρί-  
 νατο· ἐπεὶ δὲ πολλὰ μὲν πέμπων ἀναθήματα χρυσᾶ,  
 πολλὰ δ' ἀργυρᾶ, ὁ Κροῖσος ἐξιλάσατό ποτε αὐτόν, ὡς  
 ἐδόκει, τότε δὴ ἀπεκρίνατο. ὁ δ' εἶπεν ὅτι ἔσονται  
 παῖδες τῷ Κροίσῳ. καὶ ἐγένοντο μὲν, γενόμενοι δὲ  
 15 οὐδὲν ὥνησαν. ὁ μὲν γὰρ κωφὸς ὢν διετέλει, ὁ δὲ  
 ἄριστος γενόμενος ἐν ἀκμῇ τοῦ βίου ἀπώλετο. πιεζό-  
 μενος δὲ ταῖς περὶ τοὺς παῖδας συμφοραῖς πάλιν ἔπεμπε  
 ὁ Κροῖσος καὶ ἐπηρώτα τὸν θεὸν τί ἂν ποιῶν τὸν λοιπὸν  
 βίον εὐδαιμονέστατα διατελέσειεν· ὁ δὲ ἀπεκρίνατο,

20

Σαυτὸν γιγνώσκων εὐδαίμων, Κροῖσε, περάσεις.

οὗτος δὲ ἀκούσας τὴν μαντείαν ἤσθη· ἐνόμιζε γὰρ  
 τοῦτο ἔσεσθαι ῥᾶστον. ἐδόκει γὰρ πάντα τινὰ ἄνθρω-  
 πον εἰδέναι ἑαυτὸν ὅστις εἶη. Καὶ τὸν μετὰ ταῦτα δὴ  
 χρόνον, ἔφη, ἡσυχίαν μὲν εἶχον· ἐπειδὴ δὲ ἀνεπείσθη  
 25 ὑπὸ τοῦ Ἀσσυρίου ἐφ' ὑμᾶς στρατεύεσθαι, εἰς πάντα  
 κίνδυνον ἦλθον· ἐσώθη μὲντοι οὐδὲν κακὸν λαβών.  
 οὐκ αἰτιῶμαι δὲ οὐδὲ τάδε τὸν θεόν. ἐπεὶ γὰρ ἔγνω  
 ἑμαυτὸν μὴ ἱκανὸν ὑμῖν μάχεσθαι, ἀσφαλῶς σὺν τῷ



θεῶ ἀπῆλθον καὶ αὐτὸς καὶ οἱ σὺν ἐμοί. νῦν δ' αὖ  
 πάλιν, ὡς εἶλοντό με πάντες οἱ κύκλῳ βασιλεῖς προστά-  
 την τοῦ πολέμου, λέγοντες ὅτι εἰ ἐγὼ ἐθέλοιμι ἄρχειν,  
 πάντες ἂν ἐμοὶ πείθοντο καὶ μέγιστος ἂν εἶην ἀνθρώ-  
 5 πων, ὑπεδεξάμην τὴν στρατηγίαν, ἀγνοῶν ἄρα ἐμαυτόν·  
 σοὶ γὰρ ἀντιπολεμεῖν ἱκανὸς ὤμην εἶναι. ταῦτ' οὖν  
 ἀγνοήσας δικαίως ἔχω τὴν δίκην. ἀλλὰ νῦν δὴ, ἔφη,  
 ὦ Κῦρε, γιγνώσκω μὲν ἐμαυτόν.

## IN CAMP BEFORE BABYLON.

62. Ἐκ δὲ τούτων ὁ Κῦρος ἐννοῶν τὴν πρόσθεν  
 10 εὐδαιμονίαν ὥκτειρέ τε αὐτὸν καὶ ἔδωκεν ἤδη τὴν  
 γυναῖκά τε καὶ τὰς θυγατέρας, καὶ τοὺς φίλους καὶ  
 τοὺς θεράποντας. τὸ λοιπὸν δὲ ἦγεν αὐτὸν ὅποι καὶ  
 αὐτὸς πορεύοιτο, εἴτε ἄρα καὶ χρήσιμόν τι νομίζων  
 αὐτὸν εἶναι εἴτε καὶ ἀσφαλέστερον οὕτως ἡγούμενος.  
 15 ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν ὁ Κῦρος, περιέστησε μὲν  
 πᾶν τὸ στράτευμα περὶ τὴν πόλιν, ἔπειτα αὐτὸς περιή-  
 λαντε τὴν πόλιν σὺν τοῖς φίλοις τε καὶ ἐπικαιρίοις τῶν  
 συμμάχων. ἐπεὶ δὲ κατεθεάσατο τὰ τείχη, ἀπῆγε τὴν  
 στρατιὰν ἀπὸ τῆς πόλεως καὶ κατεστρατοπεδεύσατο.  
 20 καὶ πρῶτον μὲν πύργους ἐπὶ τῷ ποταμῷ διὰ μέσης τῆς  
 πόλεως ῥέοντι ὥκοδόμει· εἶτα δὲ κύκλῳ διαμετρήσας  
 περὶ τὸ τεῖχος ὥρυττεν ἔνθεν καὶ ἔνθεν τοῦ τείχους  
 τάφρον ὡς πλατυτάτην καὶ βαθυτάτην. ἀνίστη δὲ καὶ  
 ἄλλους πολλοὺς πύργους ἐπὶ τῆς ἀμβολάδος γῆς, ὅπως  
 25 ὅτι πλεῖστα φυλακτήρια εἴη. οἱ μὲν δὴ ταῦτ' ἐποιοῦν·  
 οἱ δ' ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες  
 τὰπιτήδεια πλεόν ἢ εἴκοσιν ἔτων.

## THE FALL OF BABYLON.

63. Καὶ αἱ μὲν τάφροι ἤδη ὀρωρυγμέναι ἦσαν. ὁ δὲ Κῦρος ἐπειδὴ ἑορτὴν τοιαύτην ἐν τῇ Βαβυλῶνι ἤκουσεν εἶναι, ἐν ᾗ πάντες Βαβυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσιν, ἐπειδὴ τάχιστα συνεσκότασε, λαβὼν πολλοὺς ἀνθρώπους ἀνεστόμωσε τὰς τάφρους πρὸς τὸν ποταμόν. ὥς δὲ τοῦτο ἐγένετο, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει ἐν τῇ νυκτί, ἡ δὲ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο. ταχὺ δὴ παρηγγύησεν ὁ Κῦρος Πέρσαις χιλιάρχοις 10 εἰς δύο ἄγοντας τὴν χιλιοστὺν παρεῖναι πρὸς αὐτόν, τοὺς δὲ ἄλλους συμμαχοὺς ἔπεσθαι ἥπερ πρόσθεν τεταγμένους. οἱ μὲν δὴ παρῆσαν· ἐπεὶ δὲ πορεύσιμον ἦν τὸ ἔδαφος τοῦ ποταμοῦ, ἐνταῦθα δὴ συγκαλέσας πάντας τοὺς ἑαυτοῦ ἐπορεύετο· τῶν δὲ ἀπαντῶντων 15 οἱ μὲν ἀπέθνησκον παιόμενοι, οἱ δ' ἔφευγον πάλιν εἴσω, οἱ δ' ἐβόων· οἱ δ' ἀμφὶ τὸν Γωβρῦαν ἰόντες ὥς τάχιστα ἐπὶ τοῖς βασιλείοις ἐγένοντο. καὶ οἱ μὲν σὺν τῷ Γωβρῦα καὶ Γαδάτα τεταγμένοι κεκλειμένας εὐρίσκουσι τὰς πύλας τοῦ βασιλείου· οἱ δ' ἐπὶ τοὺς 20 φύλακας ταχθέντες ἐπείσπιπτουσιν αὐτοῖς πίνουσι καὶ κωμάζουσιν, καὶ εὐθὺς ὥς πολεμίοις ἐχρῶντο αὐτοῖς. ὥς δὲ κραυγὴ καὶ κτύπος ἐγίγνετο, αἰσθόμενοι οἱ ἔνδον τοῦ θορύβου, κελεύσαντος τοῦ βασιλέως σκέψασθαι τί εἴη τὸ πρᾶγμα, ἐκθέουσὶ τινες ἀνοίξαντες τὰς πύλας. οἱ 25 δ' ἀμφὶ τὸν Γαδάταν ἰδόντες εἰσπίπτουσιν καὶ τοῖς πάλιν φεύγουσιν εἴσω ἐφεπόμενοι καὶ παίοντες ἀφικνοῦνται πρὸς τὸν βασιλέα· καὶ ἤδη ἐστηκότα αὐτὸν καὶ ἐσπα-

σμένον ὃν εἶχεν ἀκινάκην εὐρίσκουσι. καὶ τοῦτον μὲν οἱ σὺν Γαδάτα καὶ Γωβρύα ἐχειροῦντο· καὶ οἱ σὺν αὐτῷ δὲ ἀπέθνησκον. ὁ δὲ Κῦρος διέπεμπε τὰς τῶν ἱππέων τάξεις κατὰ τὰς ὁδοὺς καὶ προεῖπεν οὓς μὲν ἔξω λαμβά-  
 5 νοιεν κατακαίνειν, κηρύττειν δὲ τοὺς Συριστὶ ἐπιστα-  
 μένους τοὺς ἐν ταῖς οἰκίαις ἔνδον μένειν· εἰ δέ τις ἔξω ληφθείη, θανατώσοιτο. οἱ μὲν δὴ ταῦτ' ἐποίουν. Γαδάτας δὲ καὶ Γωβρύας ἦκον· καὶ θεοὺς μὲν πρῶτον προσεκύνουν, ὅτι τετιμωρημένοι ἦσαν τὸν ἀνόσιον βασι-  
 10 λέα, ἔπειτα δὲ Κύρου κατεφίλουν καὶ χεῖρας καὶ πόδας, πολλὰ δακρύοντες ἅμα χαρᾷ.

CYRUS BECOMES MASTER OF THE CITY. HE PLANS A PUBLIC DEMONSTRATION.

64. Ἐπεὶ δὲ ἡμέρα ἐγένετο καὶ ᾗσθοντο οἱ τὰς ἄκρας ἔχοντες ἐαλωκυῖάν τε τὴν πόλιν καὶ τὸν βασιλέα τεθνη-  
 κότα, παραδιδόασι καὶ τὰς ἄκρας. ὁ δὲ Κῦρος τὰς  
 15 μὲν ἄκρας εὐθὺς παρελάμβανε καὶ φρουράρχους τε  
 καὶ φρουροὺς εἰς ταύτας ἀνέπεμπε, τοὺς δὲ τεθνηκότας θάπτειν ἐφῆκε τοῖς προσήκουσι· τοὺς δὲ κήρυκας κηρύττειν ἐκέλευσεν ἀποφέρειν πάντας τὰ ὅπλα Βαβυ-  
 λωνίους. οἱ μὲν δὴ ἀπέφερον, ὁ δὲ Κῦρος ταῦτα μὲν  
 20 εἰς τὰς ἄκρας κατέθετο, ὡς εἶη ἔτοιμα, εἴ τί ποτε δέοι  
 χρῆσθαι. ἐπεὶ δὲ ταῦτ' ἐπέπρακτο, οἰκίας διεδίδου  
 καὶ ἀρχεῖα τούτοις οὓσπερ κοινῶνας ἐνόμιζε τῶν κατα-  
 πεπραγμένων. προεῖπε δὲ Βαβυλωνίοις μὲν τὴν γῆν ἐργάζεσθαι καὶ τοὺς δασμοὺς ἀποφέρειν καὶ θεραπεύειν  
 25 τούτους οἷς ἕκαστοι αὐτῶν ἐδόθησαν.

ἐκ δὲ τούτων τὸ πρῶτον ἐξήλασε Κῦρος ἐκ τῶν

βασιλείων. νῦν δὲ δὴ διηγησόμεθα περὶ τῆς ἐξε-  
 λάσεως. πρῶτον μὲν οὖν εἰσκαλέσας πρὸς αὐτὸν  
 τοὺς ἄρχοντας Περσῶν τε καὶ τῶν ἄλλων συμμάχων  
 διέδωκεν αὐτοῖς τὰς Μηδικὰς στολὰς· ἅμα δὲ ἔλεγεν  
 5 αὐτοῖς ὅτι ἐλάσαι βούλοιο εἰς τὰ τεμένη τῶν θεῶν καὶ  
 θῦσαι μετ' ἐκείνων. Πάρεστε οὖν, ἔφη, ἐπὶ τὰς θύρας  
 ἅμα τῇ ἡμέρᾳ κοσμηθέντες ταῖς στολαῖς ταύταις, καὶ  
 καθίστασθε ὡς ἂν ὑμῖν Φεραύλας ὁ Πέρσης ἐξαγγείλῃ  
 παρ' ἐμοῦ· καὶ ἐπειδάν, ἔφη, ἐγὼ ἡγῶμαι, ἔπεσθε ἐν  
 10 τῇ ῥηθείσῃ χώρᾳ. ἐπεὶ δὲ τοῖς κρατίστοις διέδωκε  
 τὰς καλλίστας στολὰς, ἐξέφερε δὴ καὶ ἄλλας Μηδικὰς  
 στολὰς, παμπόλλας γὰρ παρεσκευάσατο, καὶ ἐκέλευσεν  
 αὐτοὺς τούτοις κοσμεῖν τοὺς αὐτῶν φίλους, ὥσπερ,  
 ἔφη, ἐγὼ ὑμᾶς κοσμῶ. οὕτω δὴ οἱ μὲν ἀπελθόντες  
 15 μεταπεμπόμενοι τοὺς φίλους ἐκόσμουν ταῖς στολαῖς.  
 ὁ δὲ Κῦρος νομίζων Φεραύλαν καὶ συνετὸν εἶναι καὶ  
 φιλόκαλον καὶ εὐτακτον, τοῦτον δὴ καλέσας συνεβου-  
 λεύετο αὐτῷ πῶς ἂν τοῖς μὲν εὖνοις κάλλιστα ἰδεῖν  
 ποιοῖτο τὴν ἐξέλασιν, τοῖς δὲ δυσμενέσι φοβερῶτατα.  
 20 ἐπεὶ δὲ ἀμφοτέροις ταῦτ' ἀνέδοξεν, ἐκέλευσε τὸν  
 Φεραύλαν ἐπιμεληθῆναι τῆς ἐξελάσεως ὥσπερ ἔδοξε  
 καλῶς ἔχειν. ἔδωκε δὲ καὶ αὐτῷ χιτῶνας τοῖς ἄλλοις  
 ἡγεμόσιν, ἵνα ἡδιον παραγγέλλοντος αὐτοῦ ἀκούοιεν.  
 καὶ οὗτος οὕτως ἐποίει ὥσπερ ἐκέλευσεν ὁ Κῦρος.

## THE ROYAL PROCESSION.

25 **65.** Ἡνίκα δ' ἡ ὑστεραία ἦκε, καθαρὰ μὲν ἦν πάντα  
 πρὸ ἡμέρας, στοῖχοι δὲ εἰστήκεσαν ἔνθεν καὶ ἔνθεν  
 τῆς ὁδοῦ, ὥσπερ καὶ νῦν ἴστανται ἥ ἂν βασιλεὺς μέλλῃ



ἐλαύνειν· μαστιγοφόροι δὲ καθέστασαν οἱ ἔπαιον, εἴ  
 τις ἐνοχλοίῃ. ἔστασαν δὲ πρῶτον μὲν τῶν δορυφόρων  
 εἰς τετρακισχιλίους ἔμπροσθεν τῶν πυλῶν εἰς τέτταρας,  
 δισχίλιοι δ' ἐκατέρωθεν τῶν πυλῶν. καὶ οἱ ἵππεῖς  
 5 δὲ πάντες παρήσαν καταβεβηκότες ἀπὸ τῶν ἵππων.  
 ἔστασαν δὲ Πέρσαι μὲν ἐκ δεξιᾶς, οἱ δὲ ἄλλοι σύμ-  
 μαχοι ἐξ ἀριστερᾶς τῆς ὁδοῦ, καὶ τὰ ἄρματα ὡσαύτως  
 τὰ ἡμίσεα ἐκατέρωθεν. ἐπεὶ δ' ἀνεπετάννυντο αἱ τοῦ  
 βασιλείου πύλαι, πρῶτον μὲν ἤγοντο τῷ Διὶ καὶ τοῖς  
 10 ἄλλοις θεοῖς ταῦροι πάγκαλοι εἰς τέτταρας. μετὰ δὲ  
 τοὺς βοῦς ἵπποι ἤγοντο θῦμα τῷ Ἥλιῳ· μετὰ δὲ τοῦ-  
 τος ἐξήγετο ἄρμα λευκὸν χρυσόζυγνον ἐστεμμένον Διὸς  
 ἱερόν· μετὰ δὲ τοῦτο Ἥλιου ἄρμα λευκόν, καὶ τοῦτο  
 ἐστεμμένον ὥσπερ τὸ πρόσθεν· μετὰ δὲ τοῦτο ἄλλο  
 15 ἄρμα ἐξήγετο, ᾧ οἱ ἵπποι φοινικίσι καταπεπταμένοι  
 ἦσαν, καὶ πῦρ ὀπισθεν αὐτοῦ ἐπ' ἐσχάρας μεγάλης  
 ἄνδρες εἶποντο φέροντες. ἐπὶ δὲ τούτοις ἤδη αὐτὸς ἐκ  
 τῶν πυλῶν προφαίνεται ὁ Κῦρος ἐφ' ἄρματος ὀρθὴν  
 ἔχων τὴν τιάραν καὶ χιτῶνα πορφυροῦν μεσόλευκον,  
 20 ἀναξυρίδας ὑσγινοβαφεῖς, καὶ κἀνδυν ὀλοπόρφυρον.  
 εἶχε δὲ καὶ διάδημα περὶ τῇ τιάρᾳ· καὶ οἱ συγγενεῖς  
 δὲ αὐτοῦ τὸ αὐτὸ τοῦτο σημεῖον εἶχον. παρωχεῖτο δὲ  
 αὐτῷ ἡνίοχος μέγας μὲν· μείζων δ' ἐφάνη πολὺ Κῦρος.  
 ἰδόντες δὲ πάντες προσεκύνησαν, εἴτε κεκελευσμένοι εἴτε  
 25 καὶ ἐκπλαγέντες τῇ παρασκευῇ· πρόσθεν δὲ Περσῶν  
 οὐδεὶς Κῦρον προσεκύνει. ἐπεὶ δὲ προῆι τὸ τοῦ Κύρου  
 ἄρμα, προηγούντο μὲν οἱ τετρακισχίλιοι δορυφόροι,  
 παρείποντο δὲ οἱ δισχίλιοι ἐκατέρωθεν τοῦ ἄρματος·  
 ἐφείποντο δὲ οἱ περὶ αὐτὸν σκηπτοῦχοι ἐφ' ἵππων

κεκοσμημένοι σὺν τοῖς παλτοῖς. οἱ δ' αὖ Κύρου ἵπποι  
 παρήγοντο χρυσοχάλινοι ἀμφὶ τοὺς διακοσίους· ἐπὶ δὲ  
 τούτοις δισχίλιοι ξυστοφόροι· ἐπὶ δὲ τούτοις πολλοὶ  
 μυριάδες ἵππεῖς εἰς ἑκατὸν τεταγμένοι, Πέρσαι, Μῆδοι,  
 5 Ἀρμένιοι, Ἑρκάνιοι, Καδούσιοι, Σάκαι· μετὰ δὲ τοὺς  
 ἱππέας ἄρματα ἐπὶ τεττάρων τεταγμένα.

AFTER THE SACRIFICES, GAMES. AN UNEXPECTED FEATURE.

66. Ἐπεὶ δὲ ἀφίκοντο πρὸς τὰ τεμένη, τῷ Διὶ ἔθυσαν  
 τοὺς ταύρους· ἔπειτα τῷ Ἥλίῳ τοὺς ἵππους· ἔπειτα  
 Γῇ καὶ ἥρωσι τοῖς Συρίαν ἔχουσι. μετὰ δὲ ταῦτα  
 10 ἀγῶνα ἔθηκεν ἱππικόν· καὶ σὺν μὲν τοῖς Πέρσαις  
 αὐτὸς ἤλασε καὶ ἐνίκα πολὺ· μάλιστα γὰρ ἐμεμελήκει  
 αὐτῷ ἱππικῆς· Μήδων δὲ Ἀρτάβαζος ἐνίκα· Κῦρος  
 γὰρ αὐτῷ τὸν ἵππον ἐδεδώκει· Ἀρμενίων δὲ Τιγράνης·  
 Ἑρκανίων δὲ ὁ υἱὸς τοῦ ἱππάρχου· Σακῶν δὲ ἰδιώτης  
 15 ἀνὴρ ἀπέλιπεν ἄρα τῷ ἵππῳ τοὺς ἄλλους ἵππους ἐγγὺς  
 τῷ ἡμίσει τοῦ δρόμου. ἔνθα δὴ λέγεται ὁ Κῦρος  
 ἐρέσθαι τὸν νεανίσκον εἰ δέξαιτ' ἂν βασιλείαν ἀντὶ  
 τοῦ ἵππου. ὁ δ' ἀπεκρίνατο, Βασιλείαν μὲν οὐκ ἂν  
 δεξαίμην, ἡδέως δὲ ἀνδρὶ ἀγαθῷ ἂν δοίην. καὶ ὁ  
 20 Κῦρος εἶπε, Καὶ μὴν ἐγὼ δεῖξαί σοι ἐθέλω ἔνθα εἰ καὶ  
 μύων βάλοις, οὐκ ἂν ἀμάρτοις ἀνδρὸς ἀγαθοῦ. ἐκ δὲ  
 τούτου ὁ μὲν Κῦρος δείκνυσιν αὐτῷ ὅπου ἦσαν πλεῖ-  
 στοι τῶν φίλων· ὁ δὲ καταμύων ἴησι βώλῳ ἦν ἀνείλετο  
 καὶ Φεραύλα τυγχάνει· παρήλαυνε γὰρ ὁ Φεραύλας  
 25 παραγγέλλων τι παρὰ τοῦ Κύρου· βληθεὶς δὲ οὐδὲ  
 μετεστράφη, ἀλλ' ὥχετο παρελάνων. ἀναβλέψας δὲ  
 ὁ Σάκας ἐρωτᾷ τίνος ἔτυχεν. Οὐ μὰ τὸν Δί', ἔφη,

οὐδενὸς τῶν παρόντων. Ἄλλ' οὐ μέντοι, ἔφη ὁ νεανίσκος, τῶν γε ἀπόντων. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος, σύγε ἐκείνου τοῦ παρὰ τὰ ἄρματα ταχὺ ἐλαύνοντος τὸν ἵππον. Καὶ πῶς, ἔφη, οὐ μεταστρέφεται; καὶ ὁ Κῦρος  
 5 ἔφη, Μαινόμενος γάρ τίς ἐστιν, ὡς ἔοικεν. ἀκούσας ὁ νεανίσκος ὤχετο σκεψόμενος τίς εἴη· καὶ εὕρισκει τὸν Φεραύλαν γῆς τε κατάπλεων τὸ γένειον καὶ αἵματος· ἐβλήθη γὰρ τὴν ῥῖνα. ἐπεὶ δὲ προσῆλθεν, ἤρετο αὐτὸν εἰ βληθείη. ὁ δὲ ἀπεκρίνατο, Ὡς ὀράς. Δίδωμι τοίνυν  
 10 σοι, ἔφη, τοῦτον τὸν ἵππον. ὁ δ' ἐπήρετο, Διὰ δὲ τί; ἐκ τούτου δὴ διηγεῖτο ὁ Σάκας τὸ πρᾶγμα, καὶ τέλος εἶπε, Καὶ οἶμαί γε οὐχ ἡμαρτηκέναι ἀνδρὸς ἀγαθοῦ. καὶ ὁ Φεραύλας εἶπεν, Ἀλλὰ πλουσιωτέρῳ μὲν ἂν, εἰ ἐσωφρόνεις, ἢ ἐμοὶ ἐδίδους· νῦν δὲ καὶ γὰρ δέξομαι, καὶ  
 15 πειράσομαι οὕτως ποιῆσαι ὥστε μὴ μεταμέλειν σοι τῆς ἐμῆς δωρεᾶς. καὶ νῦν μέν, ἔφη, ἀπέλασον, ἀναβὰς ἐπὶ τὸν ἐμὸν ἵππον· αὐθις δ' ἐγὼ παρέσομαι πρὸς σέ. οἱ μὲν δὴ οὕτω διηλλάξαντο.

## AFTER THE GAMES A FEAST.

67. Τοῖς δὲ νικῶσι πᾶσιν ἐδίδου ὁ Κῦρος βοῦς τε,  
 20 ἵνα θύσαντες ἐστιῶντο, καὶ ἐκπώματα. ὡς δὲ πάντα τέλος εἶχεν, ἀφικνουῦνται πάλιν εἰς τὴν πόλιν καὶ ἐσκήνησαν. θύσας δὲ καὶ αὐτὸς ἐκάλεσεν ἐπὶ δεῖπνον τῶν φίλων οἱ μάλιστα φανεροὶ ἦσαν εὐνοϊκῶς ἔχοντες καὶ προθυμότατοι ὄντες. συνεκάλεσε δὲ αὐτοῖς καὶ Ἀρτά-  
 25 βαζον τὸν Μῆδον καὶ Τιγράνην τὸν Ἀρμένιον καὶ τὸν Ὑρκάνιον ἵππαρχον καὶ Γωβρύαν. ἐπεὶ δὲ ἐδείπνου, ἐδόκει τῷ Γωβρύᾳ εἶναι θαυμαστόν τι τὸν Κῦρον τοῖς

ἀπιοῦσι φίλοις πολλάκις πέμπειν ταῦτα οἷς ἡσθεὶς  
 τύχοι· ὥστε ἐπεὶ ἐδεδειπνήκεσαν καὶ πάντα τὰ πολλὰ  
 ὄντα διεπεπόμφει ὁ Κῦρος ἀπὸ τῆς τραπέζης, εἶπεν ἄρα  
 ὁ Γωβρύας, Ἄλλ' ἐγώ, ὦ Κῦρε, πρόσθεν μὲν ἡγούμην  
 5 τούτῳ σε πλείστον διαφέρειν ἀνθρώπων τῷ στρατηγι-  
 κώτατον εἶναι. νῦν δὲ νῆ τοὺς θεοὺς ἐμοὶ δοκεῖ πλεόν  
 σε διαφέρειν φιλάνθρωπία ἢ στρατηγία. Νῆ Δί',  
 ἔφη ὁ Κῦρος· καὶ μὲν δὴ ἐπιδείκνυμαι τὰ ἔργα πολὺν  
 ἡδίων φιλάνθρωπίας ἢ στρατηγίας. Πῶς δὴ; ἔφη ὁ  
 10 Γωβρύας. Ὅτι, ἔφη, τὰ μὲν κακῶς ποιοῦντα ἀνθρώπους  
 δεῖ ἐπιδείκνυσθαι, τὰ δὲ εὖ.

## OVER THE WINE-CUPS.

68. Προϊόντος δὲ τοῦ συμποσίου ὁ Κῦρος τὸν Γω-  
 βρύαν ἐπῆρετο, Εἰπέ μοι, ἔφη, ὦ Γωβρύα, νῦν ἂν



DRINKING SCENE (from Khorsabad)

δοκεῖς ἡδίων τῶνδὲ τῷ  
 τὴν θυγατέρα δοῦναι  
 ἢ ὅτε τὸ πρῶτον ἡμῖν  
 συνεγένου; Εὖ ἴσθι,  
 ἔφη, ὅτι νῦν ἂν πολὺν  
 ἡδίων· ὅτι τότε μὲν  
 20 ἑώρων τοὺς πόνοὺς καὶ  
 τοὺς κινδύνους εὐθύμως  
 αὐτοὺς φέροντας, νῦν  
 δὲ ὁρῶ αὐτοὺς τὰγαθὰ  
 σωφρόνως φέροντας. δοκεῖ δέ μοι, ὦ Κῦρε, χαλε-  
 25 πώτερον εἶναι εὐρεῖν ἄνδρα τὰγαθὰ καλῶς φέροντα  
 ἢ τὰ κακά· τὰ μὲν γὰρ ὑβριν τοῖς πολλοῖς, τὰ  
 δὲ σωφροσύνην τοῖς πᾶσιν ἐμποιεῖ. καὶ ὁ Κῦρος



εἶπεν, Ἦκουσας, ὦ Ὑστάσπα, Γωβρύου τὸν λόγον;  
 Ναὶ μὰ Δί', ἔφη· καὶ ἐὰν πολλὰ τοιαῦτά γε λέγῃ,  
 πολὺ μᾶλλον με τῆς θυγατρὸς μνηστῆρα λήψεται ἢ  
 ἐὰν ἐκπώματα πολλὰ μοι ἐπιδεικνύῃ. Ἡ μὲν, ἔφη ὁ  
 5 Γωβρύας, πολλὰ γέ μοι ἐστὶ τοιαῦτα συγγεγραμμένα,  
 ὧν ἐγὼ σοι οὐ φθονήσω, ἣν τὴν θυγατέρα μου γυναιῖκα  
 λαμβάνῃς· τὰ δ' ἐκπώματα, ἔφη, ἐπειδὴ οὐκ ἀνέχεσθαί  
 μοι φαίνει, οὐκ οἶδ' εἰ Χρυσάντα τουτῷ δῶ. Καὶ μὲν  
 δὴ, ἔφη ὁ Κῦρος, ὦ Ὑστάσπα, καὶ οἱ ἄλλοι δὲ οἱ  
 10 παρόντες, ἣν ἐμοὶ λέγῃτε, ὅταν τις ὑμῶν γαμεῖν ἐπιχει-  
 ρήσῃ, γνώσεσθε ὁποῖός τις καὶ γὰρ συνεργὸς ὑμῖν ἔσομαι.  
 καὶ ὁ Γωβρύας εἶπεν, Ἦν δέ τις ἐκδοῦναι βούλεται  
 θυγατέρα, πρὸς τίνα δεῖ λέγειν; Πρὸς ἐμέ, ἔφη ὁ  
 Κῦρος, καὶ τοῦτο· πάνν γάρ, ἔφη, δεινὸς εἰμι ταύτην  
 15 τὴν τέχνην. Ποίαν; ἔφη ὁ Χρυσάντας. Τὸ γυνῶναι  
 ὁποῖος ἂν γάμος ἐκάστῳ συναρμόσειε. καὶ ὁ Χρυσάν-  
 τας ἔφη, Λέγε δὴ πρὸς τῶν θεῶν ποίαν τινὰ μοι γυναιῖκα  
 οἷσι συναρμόσειν κάλλιστα. Πρῶτον μὲν, ἔφη, μικράν·  
 μικρὸς γὰρ καὶ αὐτὸς εἶ· εἰ δὲ μεγάλην γαμεῖς, ἣν ποτε  
 20 βούλῃ αὐτὴν ὀρθὴν φιλῆσαι, προσάλλεσθαί σε δεήσει  
 ὥσπερ τὰ κυνάρια. Τοῦτο μὲν δὴ, ἔφη, ὀρθῶς λέγεις·  
 καὶ γὰρ οὐδ' ὁπωστιοῦν ἀλτικὸς εἰμι. Ἐπειτα δ', ἔφη,  
 σιμὴ ἂν σοι ἰσχυρῶς συμφέροι. Πρὸς τί δὴ αὖ τοῦτο;  
 Ὅτι, ἔφη, σὺ γρυπὸς εἶ· πρὸς οὖν τὴν σιμότητα σάφ'  
 25 ἴσθι ὅτι ἡ γρυπότης ἄριστ' ἂν προσαρμόσειε. Λέγεις  
 σύ, ἔφη, ὡς καὶ τῷ εὖ δεδειπνηκότῳ ὥσπερ καὶ ἐγὼ νῦν  
 ἀδειπνος ἂν συναρμόττοι. Ναὶ μὰ Δί', ἔφη ὁ Κῦρος·  
 τῶν μὲν γὰρ μεστῶν γρυπὴ ἢ γαστήρ γίγνεται, τῶν δὲ  
 ἀδείπνων σιμὴ. καὶ ὁ Χρυσάντας ἔφη, Ψυχρῷ δ' ἂν

βασιλεῖ πρὸς τῶν θεῶν ἔχοις ἂν εἰπεῖν ποία τις συνοίσει; ἐνταῦθα μὲν δὴ ὁ τε Κῦρος ἐξεγέλασε καὶ οἱ ἄλλοι ὁμοίως.

CYRUS'S FRIENDS RECEIVE RICH PRESENTS.

69. Μετὰ δὲ ταῦτα Τιγράνη μὲν ἐξέφερε γυναικείον  
 5 κόσμον, καὶ ἐκέλευσε τῇ γυναικὶ δοῦναι, ὅτι ἀνδρείως  
 συνεστρατεύετο τῷ ἀνδρί, Ἀρταβάζω δὲ χρυσοῦν ἔκ-  
 πωμα, τῷ δ' Ὑρκανίῳ ἵππον καὶ ἄλλα πολλὰ καὶ καλὰ  
 ἔδωρήσατο. Σοὶ δέ, ἔφη, ὦ Γωβρύα, δώσω ἄνδρα τῇ  
 θυγατρὶ. Οὐκοῦν ἐμέ, ἔφη ὁ Ὑστάσπας, δώσεις, ἵνα  
 10 καὶ τὰ συγγράμματα λάβω. Ἡ καὶ ἔστι σοι, ἔφη ὁ  
 Κῦρος, οὐσία ἀξία τῶν τῆς παιδός; Νῆ Δί', ἔφη, πολ-  
 λαπλασίων μὲν οὖν χρημάτων. Καὶ ποῦ, ἔφη ὁ Κῦρος,  
 ἔστι σοι αὕτη ἡ οὐσία; Ἐνταῦθα, ἔφη, ὅπουπερ καὶ  
 σὺ κάθησαι φίλος ὦν ἐμοί. Ἀρκεῖ μοι, ἔφη ὁ Γω-  
 15 βρύας· καὶ εὐθὺς ἐκτείνας τὴν δεξιὰν Δίδου, ἔφη, ὦ  
 Κῦρε· δέχομαι γάρ. καὶ ὁ Κῦρος λαβὼν τὴν τοῦ  
 Ὑστάσπου δεξιὰν ἔδωκε τῷ Γωβρύα, ὁ δ' ἐδέξατο. ἐκ  
 δὲ τούτου πολλὰ καὶ καλὰ ἔδωκε δῶρα τῷ Ὑστάσπα,  
 ὅπως τῇ παιδὶ πέμψειε· Χρυσάνταν δ' ἐφίλησε προσ-  
 20 αγαγόμενος. καὶ ὁ Ἀρτάβαζος εἶπε, Μὰ Δί', ἔφη, ὦ  
 Κῦρε, οὐχ ὁμοίου γε χρυσοῦ ἐμοί τε τὸ ἔκπωμα δέδω-  
 κας καὶ Χρυσάντα τὸ δῶρον. Ἀλλὰ καὶ σοί, ἔφη,  
 δώσω. ἐπήρετο ἐκείνος Πότε; Εἰς τριακοστόν, ἔφη,  
 ἔτος. Παρασκευάζου, τοίνυν· εὖ γὰρ ἴστε ὅτι ἀνα-  
 25 μενῶ, καὶ οὐκ ἀποθανοῦμαι. καὶ τότε μὲν δὴ οὕτως  
 ἔληξεν ἡ σκηνή· ἐξανισταμένων δ' αὐτῶν ἐξανέστη καὶ  
 ὁ Κῦρος καὶ συμπρούπεμψεν αὐτοὺς ἐπὶ τὰς θύρας.

## CYRUS FINDS A WIFE.

70. Ἡνίκα δὲ ἤδη αὐτῷ ἐδόκει καλῶς ἔχειν τὰ ἐν Βαβυλῶνι συνεσκευάζετο τὴν εἰς Πέρσας πορείαν καὶ τοῖς ἄλλοις παρήγγειλεν. ἐπεὶ δὲ πορευόμενοι γίνονται κατὰ τὴν Μηδικήν, τρέπεται ὁ Κῦρος πρὸς Κναξάρην. ἐπεὶ δὲ ἡσπάσαντο ἀλλήλους, πρῶτον μὲν δὴ ὁ Κῦρος εἶπε τῷ Κναξάρῃ ὅτι οἶκος αὐτῷ ἐξηρημένος εἷη ἐν Βαβυλῶνι καὶ ἀρχεῖα· ἔπειτα δὲ καὶ ἄλλα δῶρα ἔδωκεν αὐτῷ πολλὰ καὶ καλά. ὁ δὲ Κναξάρχης ταῦτα μὲν ἐδέχετο, προσέεμψε δὲ αὐτῷ τὴν θυγατέρα στέφανον τε χρυσοῦν καὶ ψέλια φέρουσιν καὶ στρεπτόν καὶ στολὴν Μηδικὴν ὥς καλλίστην. καὶ ἡ μὲν δὴ παῖς ἐστεφάνου τὸν Κῦρον, ὁ δὲ Κναξάρχης εἶπε, Δίδωμι δέ σοι, ἔφη, ὦ Κῦρε, καὶ αὐτὴν ταύτην γυναῖκα, ἐμὴν οὖσαν θυγατέρα· ἐπιδίδωμι δὲ αὐτῇ ἐγὼ καὶ φερνὴν  
 15 Μηδίαν τὴν πᾶσαν· οὐδὲ γὰρ ἔστι μοι ἄρρην παῖς. ὁ μὲν οὕτως εἶπεν· ὁ δὲ Κῦρος ἀπεκρίνατο, Ἄλλ', ὦ Κναξάρη, τό τε γένος ἐπαινῶ καὶ τὴν παιῖδα καὶ τὰ δῶρα· βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ καὶ τῇ τῆς μητρὸς ταῦτά σοι συναινέσαι. εἶπε μὲν  
 20 οὖν οὕτως ὁ Κῦρος, ὅμως δὲ τῇ παιδί πάντα ἐδωρήσατο ὅποσα ᾔετο καὶ τῷ Κναξάρῃ χαριεῖσθαι. ταῦτα δὲ ποιήσας εἰς Πέρσας ἐπορεύετο.

## CYRUS AT PERSIA. EXTENT OF HIS KINGDOM.

71. Ἐπεὶ δ' ἐπὶ τοῖς Περσῶν ὀρίοις ἐγένετο πορευόμενος, τὸ μὲν ἄλλο στράτευμα αὐτοῦ κατέλιπεν, αὐτὸς δὲ σὺν τοῖς φίλοις εἰς τὴν πόλιν ἐπορεύετο. δῶρα δ'

ἤγεν οἷα μὲν ἔπρεπε τῷ πατρὶ καὶ τῇ μητρὶ καὶ τοῖς  
φίλοις· ἔδωκε δὲ καὶ πᾶσι Πέρσαις καὶ Περσίσιν ὅσα-  
περ καὶ νῦν ἔτι δίδωσιν ὅταν περ ἀφίκηται βασιλεὺς εἰς  
Πέρσας. ἐκ δὲ τούτου συνέλεξε Καμβύσης τοὺς γεραι-  
5 τέρους Περσῶν καὶ τὰς ἀρχάς, καὶ Κύρου παρόντος  
ἔλεξε τοιαύδε. Ἄνδρες Πέρσαι καὶ σύ, ὦ Κῦρε, ἐγὼ  
ἀμφοτέροις ὑμῖν εἰκότως εὖνους εἰμί· ὑμῶν μὲν γὰρ  
βασιλεύω, σὺ δέ, ὦ Κῦρε, παῖς ἐμὸς εἶ. καὶ πρόσθεν  
δὴ ὑμεῖς μὲν ὠφελεῖτε Κῦρον στράτευμα δόντες καὶ  
10 ἄρχοντα τούτου αὐτὸν καταστήσαντες· Κῦρος δὲ ἡγού-  
μενος τούτου σὺν θεοῖς εὐκλεεῖς μὲν ὑμᾶς, ὦ Πέρσαι,  
ἐν πᾶσιν ἀνθρώποις ἐποίησεν, ἐντίμους δ' ἐν τῇ Ἀσίᾳ  
πάσῃ· τοὺς δὲ συστρατευσαμένους αὐτῷ καὶ πεπλού-  
τικε. τοῖς δὲ πολλοῖς μισθὸν καὶ τροφὴν παρεσκεύα-  
15 κεν· ἐὰν μὲν οὖν καὶ τὸ λοιπὸν ταῦτά ποιῆτε, πολλῶν  
καὶ ἀγαθῶν αἵτιοι ἀλλήλοις ἔσεσθε· εἰ δὲ μή, εὖ ἴστε  
ὅτι ἐμποδὼν ἀλλήλοις πολλῶν καὶ ἀγαθῶν ἔσεσθε. καὶ  
ἕως μὲν ἂν ἐγὼ ζῶ, ἐμὴ γίγνεται ἡ ἐν Πέρσαις βασι-  
λεία· ὅταν δ' ἐγὼ τελευτήσω, δῆλον ὅτι Κύρου, ἐὰν ζῇ.  
20 καὶ ὅταν μὲν οὗτος ἀφίκηται εἰς Πέρσας, τοῦτον δὴ δεῖ  
θύειν τὰ ἱερὰ ὑπὲρ ὑμῶν ἅπερ νῦν ἐγὼ θύω. ταῦτα  
εἰπόντος Καμβύσου θεοὺς ἐπιμαρτυράμενοι συνέθεντο ὁ  
Κῦρος καὶ αἱ τῶν Περσῶν ἀρχαί, εἴ τι δέοι βοηθήσειν  
ἀλλήλοις. τούτων δὲ πραχθέντων ἀπῆει ὁ Κῦρος. ὥς  
25 δ' ἐγένετο ἐν Μήδοις, συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ  
γάμει τὴν Κναξάρου θυγατέρα.

ἐπεὶ δὲ περιῆλθεν ὁ ἐνιαυτός, συνήγειρε στρατιὰν  
εἰς Βαβυλῶνα· ἐγένοντο δ' εἰς δώδεκα μὲν ἱππέων  
μυριάδας, εἰς δισχίλια δὲ ἄρματα δρεπανηφόρα, πεζῶν



δὲ εἰς μυριάδας ἐξήκοντα. ἐπεὶ δὲ ταῦτα συνεσκεύαστο αὐτῷ, κατεστρέψατο, ὡς ἐλέγετο, πάντα τὰ ἔθνη ἐκ Συρίας μέχρι Ἑρυθρᾶς θαλάττης. μετὰ δὲ ταῦτα καὶ Αἴγυπτον λέγεται καταστρέφασθαι, καὶ ἐκ τούτου  
 5 τὴν ἀρχὴν ὥριζεν αὐτῷ πρὸς ἔω μὲν ἡ Ἑρυθρὰ θάλαττα, πρὸς ἄρκτον δὲ ὁ Εὐξείνιος πόντος, πρὸς ἐσπέραν δὲ Κύπρος καὶ Αἴγυπτος, πρὸς μεσημβρίαν δὲ Αἰθιοπία. τούτων δὲ τὰ πέρατα τὰ μὲν διὰ θάλπος, τὰ δὲ διὰ ψῦχος, τὰ δὲ διὰ ὕδωρ, τὰ δὲ δι' ἀνδρίαν δυσοίκετα.  
 10 αὐτὸς δ' ἐν μέσῳ τούτων τὴν δίαιταν ποιησάμενος, τὸν μὲν χειμῶνα διήγεν ἐν Βαβυλῶνι ἑπτὰ μῆνας· αὕτη γὰρ ἀλεεινὴ ἡ χώρα· τὸ δὲ ἔαρ τρεῖς μῆνας ἐν Σούσοις· τὴν δὲ ἀκμὴν τοῦ θέρους δύο μῆνας ἐν Ἐκβατάναις· οὕτω δὴ ποιοῦντ' αὐτὸν λέγουσιν ἐν ἑαρινῷ θάλλει  
 15 καὶ ψύχει διάγειν αἰεί.

## LAST DAYS OF CYRUS.

72. Οὕτω δὲ τοῦ χρόνου προελθόντος, μάλα δὲ πρεσβύτης ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας τὸ ἑβδομον ἐπὶ τῆς αὐτοῦ ἀρχῆς. καὶ ὁ μὲν πατὴρ καὶ ἡ μήτηρ πάλαι δὴ ὥσπερ εἰκὸς ἐτετελευτήκεσαν αὐτῷ· ὁ δὲ  
 20 Κῦρος ἔθυσε τὰ νομιζόμενα ἱερὰ καὶ τὰ δῶρα πᾶσι διέδωκεν ὥσπερ εἰώθει. κοιμηθεὶς δ' ἐν τῷ βασιλείῳ ὄναρ εἶδε τοιόνδε. ἔδοξεν αὐτῷ προσελθὼν τις εἰπεῖν, Συσκευάζου, ὦ Κῦρε· ἥδη γὰρ εἰς θεοὺς ἅπει. τοῦτο δὲ ἰδὼν τὸ ὄναρ τὴν τελευτὴν τοῦ βίου ὑπώπτευε παρῆ-  
 25 ναι. εὐθὺς οὖν θύσας Δίί τε πατρώϊ καὶ Ἡλίῳ καὶ τοῖς ἄλλοις θεοῖς ἐπὶ τῶν ἄκρων, ὡς Πέρσαι θύουσιν, οἴκαδε ἦλθε καὶ κατεκλίνη. ἐπεὶ δὲ ὥρα ἦν, οἱ θεράπον-

τες προσιόντες λούσασθαι αὐτὸν ἐκέλευον. ὁ δ' ἔλεγεν ὅτι ἡδέως ἀναπαύοιτο. οἱ δ' αὖ θεράποντες, ἐπεὶ ὥρα ἦν, δεῖπνον παρετίθεσαν· οὐ δ' ἐπεθύμει σίτου μὲν, διψῆν δ' ἑδόκει, καὶ ἔπιεν ἡδέως. ὥς δὲ καὶ τῇ ὑστεραίᾳ  
 5 ταῦτα ἐποίει καὶ τῇ τρίτῃ, ἐκάλεσε τοὺς παῖδας· οἱ δ' ἔτυχον ὄντες ἐν Πέρσῃσι· ἐκάλεσε δὲ καὶ τοὺς φίλους καὶ τὰς Περσῶν ἀρχάς· παρόντων δὲ πάντων ἤρχετο τοιοῦδε λόγου.

## HIS FAREWELL ADDRESS.

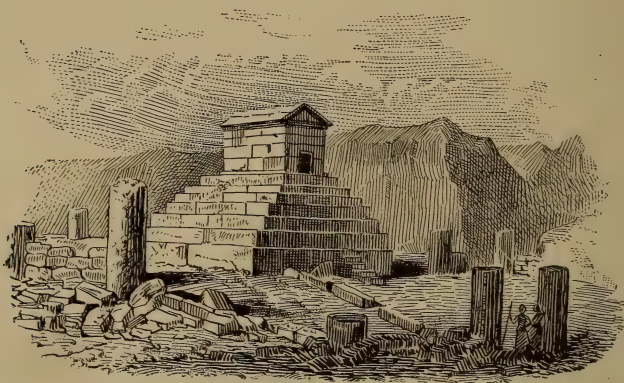
73. Παῖδες ἐμοὶ καὶ πάντες οἱ παρόντες φίλοι, ἐμοὶ  
 10 μὲν τοῦ βίου τὸ τέλος ἤδη πάρεστιν· ὑμᾶς δὲ χρή, ὅταν τελευτήσω, αἰεὶ νομίζειν με εὐδαίμονα πάντα· ἐγὼ γὰρ παῖς τε ὢν τὰ ἐν παισὶ νομιζόμενα καλὰ δοκῶ κεκαρπῶσθαι, ἐπεὶ τε ἤβησα, τὰ ἐν νεανίσκοις, τέλειός τε ἀνὴρ γενόμενος τὰ ἐν ἀνδράσι· καὶ εἴτε ἐπιχειροῖην  
 15 τι εἴτε ἐπιθυμοῖην πάντων αἰεὶ ἐτύγχανον, καὶ τοὺς μὲν φίλους εἶδον δι' ἐμοῦ εὐδαίμονας γενομένους, τοὺς δὲ πολεμίους ὑπ' ἐμοῦ δουλωθέντας· καὶ τὴν πατρίδα προσθεν μικροῦ ἀξίαν ἐν τῇ Ἀσίᾳ νῦν προτετιμμημένην καταλείπω. νῦν δὲ καταλείπω μὲν ὑμᾶς, ὦ παῖδες,  
 20 ζῶντας οὐσπερ ἔδοσάν μοι οἱ θεοί· καταλείπω δὲ πατρίδα καὶ φίλους εὐδαιμονοῦντας· ὥστε πῶς οὐκ ἂν ἐγὼ δικαίως μακαριζόμενος αἰεὶ νομιζοίμην; ὑμᾶς οὖν, ὦ παῖδες, φιλῶ ἀμφοτέρους ὁμοίως· καὶ σοὶ μὲν, ὦ Καμβύσῃ, τὴν βασιλείαν καταλείπω· σὲ δ', ὦ Ταναοξάρῃ,  
 25 σατράπην ποιῶ Μήδων τε καὶ Ἀρμενίων καὶ Καδουσίων· ταῦτα δέ σοι διδοὺς νομίζω ἀρχὴν μὲν μείζω καὶ

τὸ ὄνομα τῆς βασιλείας τῷ πρεσβυτέρῳ καταλιπεῖν,  
εὐδαιμονίαν δὲ σοὶ ἀλυποτέραν.

## HIS DYING WORDS.

74. Οἶσθα μὲν οὖν καὶ σύ, ὦ Καμβύση, ὅτι οὐ τόδε  
τὸ χρυσοῦν σκῆπτρον, ἀλλὰ οἱ πιστοὶ φίλοι, τὴν βασι-  
5 λείαν διασώζουσι. πιστοὺς δὲ μὴ νόμιζε φύεσθαι  
ἀνθρώπους· ἀλλὰ τοὺς πιστοὺς τίθεσθαι δεῖ ἕκαστον  
ἑαυτῷ· ἡ δὲ κτῆσις αὐτῶν ἔστιν οὐδαμῶς σὺν τῇ βίᾳ,  
ἀλλὰ μᾶλλον σὺν τῇ εὐεργεσίᾳ. ἐπιμέλεσθε δὲ καὶ  
ὅπως αἰεὶ ἀνυπέρβλητος ἄλλοις ἔσται ἡ ὑμετέρα φιλία.  
10 καὶ πρὸς τῶν θεῶν, ὦ παῖδες, τιμᾶτε ἀλλήλους, εἴ τι καὶ  
τοῦ ἐμοὶ χαρίζεσθαι μέλει ὑμῖν. τὸ δ' ἐμὸν σῶμα, ὦ  
παῖδες, ὅταν τελευτήσω, μήτε ἐν χρυσῷ θῆτε μήτε ἐν  
ἀργύρῳ μήτε ἐν ἄλλῳ μηδενί, ἀλλὰ τῇ γῇ ὡς τάχιστα  
ἀπόδοτε. τί γὰρ μακαριώτερόν ἐστι τοῦ γῇ μιχθῆναι,  
15 ἢ πάντα μὲν τὰ καλά, πάντα δὲ τὰ γαθὰ φύει τε καὶ  
τρέφει; ἀλλὰ ἤδη, ἔφη, ἐκλείπειν μοι φαίνεται ἡ ψυχὴ.  
εἴ τις οὖν ὑμῶν ἢ δεξιᾶς βούλεται τῆς ἐμῆς ἄψασθαι ἢ  
ὄμμα τοῦμὸν ζῶντος ἔτι προσιδεῖν ἐθέλει, προσίτω·  
ὅταν δ' ἐγὼ ἐγκαλύψωμαι, αἰτοῦμαι ὑμᾶς, ὦ παῖδες,  
20 μηδεὶς ἔτ' ἀνθρώπων τοῦμὸν σῶμα ἰδέτω, μηδ' αὐτοὶ  
ὑμεῖς. Πέρσας μέντοι πάντας καὶ τοὺς συμμάχους  
ἐπὶ τὸ μνήμα τοῦμὸν παρακαλεῖτε συνησθησομένους  
ἐμοὶ ὅτι ἐν τῷ ἀσφαλεῖ ἤδη ἔσομαι, ὥστε μηδὲν ἔτι  
κακὸν παθεῖν, μήτε ἦν μετὰ τῶν θεῶν γένωμαι μήτε ἦν  
25 μηδὲν ἔτι ὦ· καὶ τοῦτο, ἔφη, μέμνησθέ μου τελευταῖον,  
τοὺς φίλους εὐεργετοῦντες καὶ τοὺς ἐχθροὺς δυνήσεσθε  
κολάζειν. καὶ χαίρετε, ὦ φίλοι παῖδες· καὶ πάντες

δὲ οἱ παρόντες καὶ οἱ ἀπόντες φίλοι χαίρετε. — ταῦτ' εἰπὼν καὶ πάντα δεξιωσάμενος ἐνεκαλύψατο καὶ οὕτως ἐτελεύτησεν.



TOMB OF CYRUS



## NOTES

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**The Writer.** — Xenophon, the son of Gryllus, was born at Athens, in the deme Ercheia, at about B.C. 431. In all probability he was of good social position, and in his youth was a pupil of Socrates. He became acquainted with Proxenus, a man of learning and a soldier of distinction, and on his invitation joined the expedition of Cyrus against his brother Artaxerxes. After the battle of Cunaxa and the death of Cyrus and the subsequent loss of the five generals through the treachery of Tissaphernes, Xenophon was chosen by the surviving officers to lead the army back to the sea, a duty which he performed successfully against great odds.

After resigning his command in B.C. 399, he made a descent into the plain of the Caicus, where he plundered the estate of a rich Persian, Asidates. During his absence a sentence of banishment was passed against him for the assistance which he gave to Cyrus, inasmuch as Cyrus was a friend of the Spartans, the national foe. Accordingly Xenophon rejoined his old comrades, and fought with Agesilaus against the Persians, and took part in the battle of Coroneia against Athens.

Soon after this Xenophon took up his abode at Scillus in Elis, where the Lacedaemonians had given him a fine estate. Here he lived the quiet, uneventful life of a literary man until B.C. 371, when the defeat of the Spartans at Leuctra deprived him of his estate, and obliged him to flee to Corinth, where the rest of his life was passed.

The character of the man, to judge from his own writings, was upright, just, kind, and religious in a very high degree. He was thoughtful and observant, brave and cool at critical times, and by his conduct of the famous Retreat proved himself an able leader.

Xenophon was twice married, and had two sons, Gryllus and Diodorus, both of whom grew up and fought in the Spartan ranks. The former lost his life, it is said, at Mantinea, after himself killing Epaminondas. The exact date of Xenophon's death is unknown, but it is safe to place it between B.C. 357 and B.C. 355.

**The Book.** — The name *Cyropaedia* means the training or system of Cyrus, but opinions differ as to the exact application of this title. Some

refer it to the early education of the boy Cyrus, which occupies only the first chapter of the eight which make up the book; others apply it to that system of government extending throughout his life, by which he welded into a single empire so many discordant elements. The book differs from most of the books of its time, and from the other historical works of Xenophon, in its broad departure from the lines of historical accuracy. The *Hellenica* is a valuable source of historical knowledge; the *Anabasis* is a portrayal, presumably true, of events in which Xenophon himself took part; the *Cyropaedia*, however, resembles more our modern historical novels. Ebers or Dumas, however, would not venture to juggle with facts and dates as Xenophon has done in this book. Starting with a great name, about which undoubtedly he had learned much during his short intimacy with the younger Cyrus, the author has unfolded the career of a good and great king, educated under a scheme resembling suspiciously the Spartan system, and endowed with notions of moderation and justice curiously Hellenic. Beginning with a delightful account of the early training of Cyrus, his *naïve* sayings and boyish amusements, we follow the young soldier through his various campaigns until he eclipses his uncle the king in ability and success, and finally becomes the all-powerful king of the Medes and the Persians, and the best exponent of the doctrine of expansion in ancient times. The last chapter of the *Cyropaedia* gives in detail Cyrus's methods of securing the most efficient officers in all departments and the policy by which he strengthened his empire even while he added to its size.

The style of the *Cyropaedia* resembles that of the *Anabasis*, being, perhaps, more simple. The subject-matter, however, is clearly superior to that of the other, brighter, and more interesting. To the clear narrative and strong speeches of the *Anabasis* it adds the witty tabletalk and repartee of Cyrus and his companions, the dramatic episode of the stricken Gobryas, the pathetic parting and death of Abradatas and Panthea, and the noble farewell address of Cyrus.

**Other Works of Xenophon.** — To Xenophon's authorship are ascribed no fewer than thirty-seven books, of which the *Anabasis*, or March of Cyrus and Retreat of the Ten Thousand under Xenophon, is the best known. The most important work is the *Hellenica*, which carries the history of Greece from B.C. 410, where Thucydides closes his account, to the battle of Mantinea B.C. 362. This is important as being one of the chief and most reliable authorities on the history of the times included. The *Memorabilia* of Socrates is a defense of the philosopher's character against the charges which cost him his life, and contains a simple and homely account of his daily conversations. The *Oeconomicus* is a hand-

book of instruction on the management of farms and estates and the internal affairs of a household. The *Symposium* is the discussion (at a banquet) on love and friendship between Socrates and other well-known Athenians. Among the smaller writings of Xenophon are the *Hiero*, purporting to be a dialogue between Hiero, king of Syracuse, and the poet Simonides; the *Agesilaus*, in praise of the Spartan king; two essays on the Athenian and Spartan governments; a treatise on the revenues of Athens; the *Hipparchus*, a manual of cavalry tactics; the *De re equestre*, a manual of horsemanship; and the *Cynegeticus*, a sportsman's handbook.

**The Story of Persia.** — Beyond the mere mention of the Persians in Assyrian inscriptions in the ninth century B.C., we have no record of them until about the year 660 B.C., when there appears to have been a King Archaemenes, to whom the later monarchs were pleased to trace their succession. About him and his immediate successors, however, but little is known. As far as we are able to judge from the scanty inscriptions, Persia was a powerful and practically independent state, with perhaps a nominal dependence on Media. The authentic history of the country begins with the reign of Cambyses, father of the Cyrus of our story. According to the most trustworthy account, Cyrus resided at the Median court as a favorite of King Astyages and at the same time a pledge of the fealty of Persia. Here he formed a plan to throw off the light but distasteful yoke of Media, and with his father's help, after several defeats, finally got the better of Astyages (B.C. 558). The death of Cambyses in one of the battles placed Cyrus at the head of both states. With unceasing activity the young prince made expedition after expedition into the neighboring states, adding constantly to the already great wealth and resources of his empire. Bactrians, Sacians, Hyrcanians, Parthians, Assyrians, Lydians, and many smaller peoples, were subdued by him and brought under a single head. Had he lived, Cyrus would have carried his conquests even farther to the south and west; but before he could carry out his plans, he was wounded in a battle with some border tribe, and died in the year 529 B.C., in the twenty-ninth year of his reign.

Cyrus was followed by his son Cambyses, who attempted to follow out his father's plan of expansion. After a long contest he took Egypt, and



THE HEAD OF A PERSIAN  
KING (from Persepolis)



when several failures to extend his empire farther to the westward caused the Egyptians to rise again, completely crushed them. In the midst of his success he received news that the throne was claimed by a man pretending to be Smerdis, the king's brother, whom Cambyzes had had secretly put to death. Believing that a conspiracy too great for him to cope with was on foot, Cambyzes committed suicide (B.C. 522), leaving the way clear for his opponents.

Pseudo-Smerdis, as he is called, reigned with some severity through the Magi, or priests of the old religion, until a conspiracy headed by Darius, son of Hystaspes, a prince of the line, brought him to an untimely end (B.C. 521), and Darius was chosen to succeed him. The early years of this king were spent in quelling revolts in disaffected states. One after another the states which Cyrus had added to the empire, including his own Persia itself, rose in rebellion, and were forcibly put down. Then followed a season of comparative peace, which Darius spent in reorganizing and consolidating the empire and establishing a uniform system of government in all its different parts. The empire was divided into provinces, each of which had a satrap or governor appointed by the king, who had power of life and death as well as entire control of the tribute. The system of taxation was readjusted and the Persian military system extended to the whole empire. It is thought that Darius was the first Persian king to coin money, the daric deriving its name from that of the king. He, too, devoted much attention to art and literature, erecting splendid palaces whose remains are still beautiful. Toward the end of his reign Darius endeavored to carry out the policy of Cyrus by expeditions eastward to the remote Indies, and westward into Thrace, with considerable success. Then followed the revolt of the Ionian cities and their terrible punishment, two expeditions against Greece, and the fatal battle of Marathon. In the midst of active preparations for a third expedition Darius died, in B.C. 486, and his son Xerxes became king.

After crushing a revolt in Egypt the young king made preparations on a gigantic scale to invade Greece. His huge army occupied Attica, and the days of Athenian and Spartan existence seemed numbered. But with the defeats of Salamis and Plataea the expedition suddenly collapsed and ended for all time the dangers of Persian domination. Xerxes lost all control of Europe, and city after city in Asia Minor shook off the Persian yoke. The king forsook entirely the life of a soldier, and withdrew to his capital, where he was murdered in his own palace by one of his many enemies (B.C. 465).

Xerxes was succeeded by Artaxerxes, whose reign (B.C. 465-424) was long and turbulent. He walked not in the way of his fathers, and the



ancient glory of Persia began swiftly to decline. In B.C. 425 Xerxes II. succeeded to his father's throne, but the usual murder put an end to his rule after only forty-five days of power. His half-brother and murderer, Sogdianus, next enjoyed the throne for a few months, until he, too, fell a victim to the ambition of a third brother Ochus, who is better known as Darius Nothus. He was a weak but wicked king, and ruled through nineteen years of revolts and intrigues.

His successor was Artaxerxes II., whose reign narrowly escaped being cut short at the very beginning by his younger brother Cyrus, who marched with his ten thousand Greeks to the very heart of the empire, and almost succeeded in usurping the throne. The success of this expedition made apparent to the world the real weakness of Persia. The Great King, however, still held a high place in the estimation of his Greek opponents, and became the arbiter of their disputes. He essayed several expeditions, and though he succeeded in keeping in check a number of rebellious states, was on the whole a military failure. An attempt to subdue Egypt failed. Sparta encouraged a spirit of rebellion among several of the dependent states; and had it not been for the failure of his adversaries to agree, Artaxerxes would have lost a portion of his kingdom. His long and ineffective reign ended in B.C. 359.

Of the king's three sons, the eldest, Darius, had been detected in a conspiracy against his father's life, and executed; the second son, Ariaspes, was led through the machinations of the youngest, Ochus, to commit suicide, leaving Ochus as the logical successor to the throne. Another possibility, a half-brother, Arsames, whom Artaxerxes especially loved, was murdered.

Ochus, or Artaxerxes III., though a vigorous and able ruler, was the most cruel of the Persian kings. His career from B.C. 359 to B.C. 338 was one of violence and bloodshed. After removing all possible rivals by assassination, he began an active campaign against Egypt, which he completely crushed after one disastrous failure. The example of Egypt proved wholesome to the disaffected members of the empire, and the last six years of Ochus were singularly free from revolt. The star of Persian power seemed about to rise to its former height, when Ochus was poisoned by a revengeful subject. His younger son, Arses, a mere youth, was placed upon the throne, but after two short years of mock rule he, too, fell a victim to political intrigue (B.C. 336).

The same hand which removed Ochus and Arses and all their kindred placed on the throne Codomannus, the son of a courtier named Arsanes. Under the name of Darius he did his best to raise Persia to the place which it had occupied in the days of the former Darius, but found the

task an impossible one. A new enemy, Alexander of Macedon, swept down from the northwest, and piece by piece the great empire of Cyrus and Darius passed over into the victor's power. Darius made two mighty but futile efforts to check Alexander's advance, but the Macedonian phalanx was too strong. Both at Issus and at Arbela Darius was overwhelmed and fled from the field. The Macedonian was supreme, and the Persian Empire was no more.

**The Story of Media.** — Of the early history of the Medes nothing has come down to us beyond a hint or two that they were a people of some



MEDIAN HEAD  
(with collar)

importance, until the middle of the ninth century before Christ, at which time the nation was weak and insignificant. The country was subject to Assyria for many years, having its own kings, but paying annual tribute. During this time it gained constantly in strength, and toward the end of the seventh century began to think of throwing off the Assyrian yoke. In B.C. 632, under the king Cyaxares, an army was led against Nineveh, but was defeated by Asshur-bani-pal, the great Assyrian king. A second attempt was more successful, but just then Media was overrun by a horde of Scythians, and Cyaxares was forced to make terms. The new foe was invincible and spread through all Asia Minor. After some years, however, the Medes made a determined effort, and after a war of long

duration drove the invaders from the land and took up again the struggle with Assyria. The latter state was in a weak and demoralized condition, and the chief city, Nineveh, after a long siege fell before the attacks of the Medes aided by the Babylonians, who were induced by their treacherous Assyrian governor to join Cyaxares. Assyria and her dependencies were divided between Cyaxares and his ally, Nabopolassar. The Median king at once began to extend his borders to the extreme north and westward to Lydia, where he was firmly resisted. With the exception of an expedition to assist the Babylonian king in reducing the Jewish king Jehoiakim, the last years of Cyaxares were years of rest from arms. After a reign of forty years, he was succeeded by his son Astyages (B.C. 593).

The new king was on friendly terms with the Lydian king Croesus and the Babylonian Nebuchadnezzar, with both of whom he was related by marriage. He was a weaker ruler than his father, and more given to luxury and display. He reigned undisturbed for more than thirty-five

years, when the revolt of the Persian Cyrus and his father Cambyses occurred, which brought the Median empire to a sudden close. Henceforth the fortunes of Media were merged in those of Persia, and though she tried several times under later kings, she was never able to free herself from Persian dominion.

**Page 7, l. 1. δοκοῦσι :** *are thought.* The personal use of δοκέω with this meaning is found frequently in Xenophon.

2. κοινοῦ ἀγαθοῦ: gen. after ἐπιμέλεσθαι in its meaning of *to care for* (H. 742 ; G. 1102), where one would look for a dative after ἐπὶ in composition.

τόνδε τὸν τρόπον: *in the following manner*, H. 719. a ; G. 1060.

3. ἔστι τοῖς Πέρσαις: *the Persians have*, a familiar dative in Latin.

ἐλευθέρᾳ: i.e. free from the noise and confusion of trade.

ἐνθα: may mean, according to circumstances, *there, then, when, where.*

Be careful in each instance to note whether or not it is relative.

4. ἀρχεῖα: the residences of the ἀρχαί, as the βασιλεια was the abode of the βασιλεὺς. They included besides the most important public buildings.

6. εὐκοσμίᾳ: dat. of accompaniment, with μινύηται.

9. τὰ στρατεύσιμα ἔτη: fifty years or a little more.

10. εἰς τὰς χώρας: *to their own quarters.* Although πάρεσιν is a verb of rest, it contains an idea of motion, hence the accusative.

τούτων: the four groups.

**P. 8, l. 1. οἱ ἂν δοκῶσι :** a relative clause in the form of the protasis of a present general condition. Such a clause is equivalent to a protasis like εἰ ἄν τινες δοκῶσι: *if any are thought.*

παρέχειν . . . ποιοῦντας: literally, *to render them doing best the things appointed*, i.e. *to render them most skillful in performing the duties assigned to them.*

2. ἀρχῆς: like magistratus in Latin, collective, magistrates.

4. τὰ καθήκοντα: κατὰ in composition often has the force of *back* or *home*, as κάτειμι, *return* (from exile), κατάγω, *restore*, καταπλέω, *sail back* (to port). So καθήκω, *come back*, and τὰ καθήκοντα, *the things that come (home) to one, one's duties.*

ἀποτελῶσιν: a final clause (H. 881 ; G. 1365). What would follow ὅπως in an object clause?

5. δῆ. Do not get into a habit of rendering δῆ always *indeed*. It is not a strong particle, but often is added merely to give a bit of life to the sentence. Render *now, then, let me tell you, you know*, or in some other simple and natural way. Do not confuse with ἤδη, which is temporal, like iam in Latin, *already, now, at last*, etc.

6. διάγουσι μανθάνοντες, *spend their time (in) learning.* For this use of the participle see H. 980, 981 ; G. 1578, 1580.

παρ' ἡμῖν: ἐν τῇ Ἑλλάδι.



8. αὐτοῖς : dat. of advantage, H. 767 ; G. 1165.
  10. ἐὰν . . . ἀδικῶσι : a present general supposition. So also ἐὰν γινῶσι, below.
  12. ἀχαριστίας : gen. after δικάζουσι, H. 745 ; G. 1121.
  13. καί : also.
  15. ἂν . . . ἔχοιεν : potential optative, H. 872 ; G. 1327. The use of ἔχω with an adverb instead of εἰμί and an adjective is very common.
  16. πάντα δὲ τὰ ἄλλα : i.e. ingratitude was the root of all evil.
  17. καί : see καί in line 13 and remember that words of teaching, etc., take two accusatives.
  20. διάγοντας : supplementary participle with ὀρώσι, not in indirect discourse, i.e. *they see their elders living*, not *that they live*. See H. 982 ; G. 1582, 1583.
  21. γαστρός, ποτοῦ : objective gen. with ἐγκράτειαν, *temperance in eating and drinking*.
  22. παρὰ μητρὶ : at home.
  23. ὅταν . . . σημήνωσι : temporal clauses and relative clauses with indefinite antecedents have a conditional force, and may take the form of any of the conditions. Here *δταν*, *whenever* (with the idea of *ἐάν*, *if ever*), is followed by the construction required by *ἐάν* in a present general condition.
  24. σίτον, ὄψον : in apposition with ἄρτον and κάρδαμον, respectively. κάρδαμον was the seed of a kind of cress which was eaten by the Greeks as a relish, like our mustard or horseradish.
  25. ἐάν τις διψῇ : a future vivid protasis, because the final clause ἵνα ἀρῶσονται points to the future. διψῇ and a few other verbs contract αε and αη into η instead of *ā* as in τιμάω and most *a* verbs.
- P. 9, l. 3. ἔτη : acc. of extent.
5. πόλεως : objective gen. with φυλακῆς, but σωφροσύνης like φυλακῆς depends upon ἔνεκα. Observe that ἔνεκα, like its Latin equivalent *causā*, follows its case.  
δοκεῖ : cf. δοκοῦσι.
  6. ἐπιμελείας : not acc., H. 743 ; G. 1112.  
τὴν δὲ ἡμέραν : like ἔτη above.
  7. αὐτοῖς : a special dative of means with χρῶνται, like the Latin ablative with *utor*, *frutor*, etc. Notice, as you go on, many other constructions corresponding closely to the Latin idiom.  
ὅταν δέη : like *δταν σημήνωσι*, line 23, above. So also *δταν ἐξίη*, below.
  11. παλτὰ δύο : one, as Xenophon says in another place (*De re equestre*, xii. 12), to throw, the other to use at close quarters.
  12. τοῦ μηνός : H. 759 ; G. 1136.
  13. τῶν πρὸς τὸν πόλεμον (sc. ἔργων) : *warlike exercises*.  
πρῶ : like its opposite, ὀψέ, *late*, compared by adding αἰτερον and αἵτατον, as *πρωαίτερον* or *πρωῖαίτερον*.
  14. ψύχη : note the accent and case, and distinguish from ψυχή, *spirit*.



P. 10, l. 4. ἄριστον: do not confound with the neuter of ἄριστος, *best*.

τῶν παίδων: H. 755; G. 1153.

τᾶλλα: for τὰ ἄλλα, *in other respects*, H. 719; G. 1060.

5. τι: *at all, for anything*, like τᾶλλα, above.

7. τὴν ὑστεραίαν: *all the next day*, extent of time.

8. καὶ μίαν ἡμέραν . . ., *and both these days they consider as one*. Notice the dual form.

11. ὄψον: *as a relish*, in apposition with τοῦτο.

ὅ τι ἂν θηράσωσιν: = ἐάν τι θηράσωσιν, like ὅταν σημήνωσι, p. 8, l. 23.

12. εἰ δὲ μή, *otherwise*, i.e. if they catch nothing in the way of game.

αἱ δ' αὖ μένουσαι φυλαί: see p. 9, l. 9.

16. προτίθεται: remember that neuter plural subjects generally take singular verbs.

17. διατελέσωσιν: like σημήνωσι, above (p. 8, l. 23).

18. εἰς: *among, into the class of*.

20. χρῆσθαι: of purpose, H. 951; G. 1532.

23. τὰ δ' ἀγχέμαχα: as opposed to the τόξα, παλτά, etc. Their early training, however, had not been confined to the "*levis armatura*," as in the hunting expeditions in § 3, ἔχουσι δὲ οἱ ἐξιόντες κοπίδα ἢ σάγαριν.

25. μάχαιραν ἢ κοπίδα: here almost synonymous.

26. αἰροῦνται: passive of the *middle* verb αἰροῦμαι, *choose*; but αἰροῦνται in line 4 of page 11 is *middle*.

P. 11, l. 5. ἐλλίπη τι: *fails in anything*.

Cf. τι, p. 10, l. 5.

9. χρώμενοι: circumstantial participle of means, *by using (which)*.

10. ἂν εἶναι: indirect discourse for the potential optative ἂν εἶεν.

13. Μανδάνη . . . θυγάτηρ: This visit of Mandane and her son to the Median court forms a very interesting incident in the story of Cyrus, but unfortunately a knowledge of the true history of the period compels us to believe the account pure fiction.

**The Real Cyrus.**—According to the account of Herodotus, which Xenophon follows, Cyrus was the son of the Persian king Cambyses and Mandane, daughter of Astyages, king of the Medes. The historian Ctesias, however, denies this emphatically, and with Nicolaüs of Damascus, whose story is the most probable of the four, asserts that Cyrus was



AN ASSYRIAN ARCHER AND ATTENDANT  
(with γέρον)

in no way related to the Median king. In one of his own inscriptions Cyrus is called "the son of Cambyses, the powerful king." His mother was probably, if not a Persian princess, a daughter of one of the Cappadocian rulers with whom the Persians were closely allied. Persia at this time, while having its own rulers, was dependent in some way upon Media, so



BAS-RELIEF OF CYRUS

that the king's son was required to attend the Median court as a pledge of his country's good faith. At any rate, the first real knowledge we have of Cyrus is that he lived for some years in Media at the court of Astyages. Here he learned to despise the Median character and manner of living, and determined to free his country from its dependent condition. He eluded the king's watchful care and escaped to Persia, where his father Cambyses had assembled an army. Astyages invaded Persia, gained a great victory over the Persians, slew Cambyses, and pursued the remnants of his army into the mountains. Here, at the capital city, Pasagardae, Cyrus turned the tables upon him and captured army, camp, and king. Thus within a few days he came into possession of the thrones of both Persia and Media. Though perhaps not all that Xenophon has painted him, Cyrus certainly was a man far in advance of the typical Oriental king. The records show him

a vigorous and successful general, but without the cruel disposition which was characteristic of the great fighting monarchs. He was, on the contrary, kindly and generous, and did not impose upon those whom he subdued the usual burdens, but made them rather friends and allies. His habits were severely simple, and his code of morals far better than that of most princes. The simplicity of his taste is shown by his buildings at Pasagardae, which, although elegant, are very modest in comparison with the splendid works of later Persian kings.

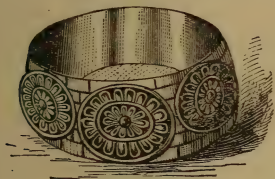
Cyrus died in B.C. 529, at the age of about sixty-nine, in the 29th year of his reign.

P. 11, l. 15. εἶδος, ψυχὴν : acc., H. 718 ; G. 1058.

18. ὀλίγω : dat. of degree of difference, to limit πλεῖον.

παιδεία : means.

19. πάντων τῶν ἡλικῶν : gen. following διέφερε, H. 749 ; G. 1120.  
καὶ εἰς τὸ ταχὺ μανθάνειν : both in quickly learning, a phrase having the force of an acc. of specification, like εἶδος, above.
24. καλὸν κάγαθόν : is the nearest approach in Greek to our "perfect gentleman."  
εἶναι : words like ἀκούω, ὁράω, οἶδα, etc., which take usually a participle of indirect discourse, sometimes are used with the infinitive, with a difference in meaning. Here εἶναι seems to be the exact equivalent of ὄντα. — The paragraph contains several examples of participial indirect discourse.
25. πρὸς τὸν πατέρα : probably at his palace at Ecbatana, where he spent at least seven months in every year.
- P. 12, l. 2. ὄντα : with ἔγω, H. 982 ; G. 1588.
6. αὐτῷ : dat. after the ἐν in ἐμβλέπων, H. 775 ; G. 1179.



BRACELET



ROYAL NECKLACE

8. δοκεῖ : the indicative used vividly for the optative δοκοίη, which the past tense ἠρώτησεν would require.
11. ὅσων : for τόσων ὅσους : the relative being as usual attracted into the case of the antecedent (Μήδων), H. 994 ; G. 1031.
14. εἴ ποί ἐξελαύνει : a condition of the past general form. Be careful not to render all optatives by *should* or *would*.
15. ἄτε : adds emphasis to the causal participle, ὦν.
16. στολῇ : dat. of cause, H. 778 ; G. 1181.
18. ὀρεινῆς : a great part of ancient Persia was made up of mountain ranges and rocky gorges. Herodotus, however, and the other ancient writers differ from Xenophon in saying that Persia was a country well adapted to horse-raising and that the Persians were a nation of riders.
22. παροψίδας, ἐμβάμματα : notice the derivation of these words in the vocabulary.
24. πράγματα : things done, hence something to do, so trouble, bother.
25. βρωμάτων : H. 742 ; G. 1102.
27. τοῦ (sc. δειπνου) : H. 755 ; G. 1153.
- P. 13, l. 4. ἐλιγμούς : acc. with πλανᾶσθε, of the ground over which the motion passes. Cf. cognate acc., H. 715 ; G. 1057.



6. γευόμενος : conditional.
7. γνώσει : remember that γινώσκω has a middle future.
8. μυσταττόμενον : cf. *δντα*, p. 12, l. 2. So ἀποψόμενον, below.
10. τοῦ ἄρτου, τινός : H. 738 ; G. 1099.  
ἄψῃ : you have had several examples of this construction.
11. θίγῃς : from θιγγάνω.
12. ἀποκαθαίρει : as it was the custom to help one's self to all food with the hands, it was necessary to wipe one's fingers many times during a long banquet ; while in the simple Persian meal once or twice would suffice. Hence the spirit of criticism in the mind of the boy Cyrus.
14. ἀλλά : *still*.
18. ἦ καὶ δίδως : *do you really give ?*
20. λαβὼν τῶν κρέων : *taking portions of the meat*, H. 736 ; G. 1097.
22. σοί : sc. τοῦτο δίδωμι, as above.
27. προσάγειν : depends upon τιμήν, *the honor of introducing*.  
'Αστυάγους : gen. H. 743 ; G. 1112.
- P. 14, l. 1. οὐς μὴ δοκοίη : a relative clause in the form of the protasis of a past general condition. Be sure not to render by *should* or *would*.
4. ὥς : *how*, modifying καλῶς and εὐσχημόνως.
- κέλευσον : what form of the verb ?
5. ἔκπωμα : see the interesting derivation of this common word for cup, and cf. ξμβαμμα, p. 12, l. 23.
8. οὕτω δὴ : take with ὥστε.
9. ὥσπερ . . . ἑώρα : *just as he saw the Sacian do*.
12. ἀπόλωας : 2 pf. of ἀπόλλυμι, literally, *you have perished*, i.e. *you are done for*.
13. ἐκβαλῶ : future.  
τά τε ἄλλα : cf. *τᾶλλα*, p. 10, l. 4.  
σοῦ : with κάλλιον, H. 755, 756 ; G. 1153.
14. ἐκπίομαι : from ἐκπίνω.
15. ἐπειδὴν δίδωσι : a temporal clause in the form of a present general condition. What verb shows the time of a condition ? What would the form be if this were a vivid future condition ?
16. οἶνον : H. 742 ; G. 1102.
- P. 15, l. 2. τᾶλλα : see *τά τε ἄλλα*, above.  
μιμούμενος : concessive.
8. ἑώρων : not a participle.  
ταῖς γνώμας, σώμασι : dat. of respect, a construction rather less common than the acc. of specification, H. 780 ; G. 1182.
10. ἡμᾶς τοὺς παῖδας : as in English, "*us boys*."
11. ἦδετε : from ᾔδω.
12. τοῦ ἄδοντος : H. 742 ; G. 1102.
13. ἔλεγε : *bragged of*.



17. διψῶν: *while thirsty*.
18. αὐτῷ: H. 767; G. 1165.
19. τῷ Σάκῳ: H. 772; G. 1177.
22. δός μοι ἄρξαι αὐτοῦ: *let me be his master*, H. 741; G. 1109.
24. πῶς ἂν ἄρξαις: H. 872; G. 1327.
25. ὅποτε βούλοιτο . . . λέγοιμι ἂν: remember that temporal clauses may be cast in the form of any of the conditions. If ὅποτε βούλοιτο were a protasis, εἰ βούλοιτο, what form of condition would it be called?  
παρίεναι: from πάρεμι, not παρήμι, which would require an object.
26. σπουδάζει, λούται: i.e. βασιλεύς.
- P. 16, l. 2. κωλύων: circumstantial, expressing means.
4. αὐτῆς: H. 743; G. 1112.
5. βούλοιο: her words were: βούλομαι . . . ἐθέλω, so do not render by *would*. When should an optative be so rendered?  
τῷ πατρί: H. 764. 2; G. 1160.
9. οἴκοι: i.e. in Persia.
10. ἐνταῦθα: *here*.
11. τῶν ἡλικίων: a different construction from τῶν ἡλικίων, above, H. 755; G. 1153.
13. ὧν: *by being*.  
τῷ πάππῳ: H. 765; G. 1174.
14. μαθήσει: what person?
15. ἐκεῖ: ἐν τοῖς Πέρσαις.  
δντων . . . τῶν διδασκάλων: gen. absolute.
19. ὥς: by using ὥς Cyrus shows that his master (rather than himself) thought that he had given a wrong decision. That is, ὥς is used with a circumstantial participle when it expresses the idea or the assertion of the subject of the leading verb, without implying that it is the idea also of the speaker or writer. H. 978; G. 1574.
- 20, 21, 22. παῖδα, τὸν μὲν, ἐκείνον: double acc. according to H. 724; G. 1069. Translate very literally in order to understand perfectly the construction; then recast to make a smooth rendering.
21. ἡμφίεσεν: from ἀμφιέννυμι. Notice the unusual position of the augment.
23. ἀμφοτέροις: dat. of advantage with βέλτιον.  
ἐκότερον: subject of ἔχειν; χιτῶνα its object.
25. τοῦ ἀρμόττοντος: objective gen.
27. σοι: *you see*, H. 770; G. 1171.
- P. 17, l. 2. προσδέωμαι: mark the force of πρὸς here.
5. τοῖς ἡλικιώταις: H. 772; G. 1175.
7. τι: adverbial acc. Find other instances in what you have read.  
τοῦ βασιλέως: cf. αὐτῆς, p. 16, l. 4. So also Κύρον and αὐτοῦ, below.  
δέοιντο: past general condition.



ORDINARY COSTUME OF  
A PERSIAN FOOT-  
SOLDIER (χιτών)

8. σφίσι: dat. of advantage, H. 767; G. 1165.
9. ὅ τι δέοιτο: a relative clause in the same form as the condition in the preceding sentence.
11. κλάων: supplementary participle, H. 981; G. 1580.
13. τινος δέοιτο: see similar uses earlier in the paragraph.  
πρώτος: i.e. before anybody else. Cf. the use of *primus* in Latin.  
What would *πρῶτον* have meant?
14. ὑπηρετήσων: what is the force of the tense? H. 969. c; G. 1563. 4.  
αὐτῷ: H. 775; G. 1179. The meaning of the verb also allows a dative, as in Latin.
17. τῇ ἵπικῇ: H. 780; G. 1182.
19. ἀνηλώκει: see ἀναλίσκω. The three circumstantial participles express means.
20. αὐτῷ: like σφίσι, p. 17, l. 8.
22. οὐκέτι . . . ζητεῖν: *you'll not have to hunt up*, etc. What is a literal rendering?
25. ἐπιθυμοῦντα: H. 982; G. 1588.  
ἔξω: i.e. not in the enclosures of the παράδεισος. So ἐκ- in ἐκπέμπω.
- P. 18, l. 6. πάντων: H. 742; G. 1102.  
ὦν: gen. by attraction, H. 994; G. 1031. ἀκούω generally takes the acc. of the thing heard, and gen. of the person.
7. ὅπῃ ἔφευγε: like οὐδέν, object of ὀρῶν.  
αὐτῷ: dat. of disadvantage, H. 767; G. 1165.
8. ἐπέμεινε: note the force of ἐπί here and of both prepositions in ἐξανέστη. Is the latter form first or second aorist?
12. προσελάσαντες: from προσελαύνω.
13. ἀκούων ταῦτα ἡνίατο: i.e. heard it with mortification.
14. κραυγῆς: H. 742; G. 1102.
15. ἀντίος: used like *obvius* in Latin.
- P. 19, l. 1. ἔλοιδορεῖτο: perhaps a little stronger than the active in p. 18, l. 12. Notice that with the middle the dative is used, while the active takes the accusative, H. 764. 2. b; H. 1163.
2. δός: *allow*. Cf. p. 15, l. 22.
4. ὅτι ἐδίωκες: what construction is more common after αἰσθάνομαι and similar verbs?
6. τιμώρησαι: what form? Locate also τιμωρήσαι and τιμωρῆσαι. Mark the difference in time of the two protases. Why is εἰ βούλει used instead of ἐὰν βούλῃ?
7. ταῦτα . . . μοι: *do me this favor*. Translate literally and account for the case of ταῦτα. It is not a direct object.
8. ποίει: distinguish carefully from ποιεῖ or ἐποίει.  
σὺ γὰρ νῦν: probably in displeasure. The Cyaxares of the Cyropaedia had not a very comfortable disposition, and it went very much against his grain to see Cyrus making so rapid an advance in the king's affections.

10. οὕτω δὲ : i.e. under the circumstances related above.
12. οὕ : because at the end of the clause.
13. ἡματωμένα : *all blood-stained*, from αἱματώω.
15. οὐδενός : H. 743 ; G. 1112.
16. ὥστε σε κινδυνεύειν : infinitive of the result which the action of the leading verb *tends* to produce. When the result is represented as actually taking place, the past tenses of the indicative are used.
17. δέει : middle, sc. αὐτῶν.
19. τῶν ἄλλων : i.e. the game killed by the others.
21. πάντα τὰ . . . γεγενημένα : *all that had happened*.
22. ἔφεν : pres. act. opt. of ἐάω, potential.
23. ἄν : sc. ἔφεν from the preceding clause.
24. τίς οὖν : another case of "who will bell the cat ?"  
ἡμῖν : like σφίσι, p. 17, l. 8.
25. Ἀστυάγους : remember what case δέομαι requires.  
ἄν : sc. εἴη.
26. ἀλλὰ μὰ τὸν Δία : i.e. *dear me, don't ask me, for, etc.*
- P. 20, l. 3. ὦν : the omitted antecedent is the object of διαπράξασθαι.
4. ἐπιθυμῶν : what does this participle express ?
6. ἀποδρᾶ σε : from ἀποδιδράσκω, an example of an intransitive verb which, when compounded with a preposition, becomes transitive.
7. γάρ : do not render by *for*, but in some more natural way, as *why*.  
See note on δὲ, p. 8, l. 5.
10. ἐξ ἀρχῆς : *as before*. Supply αὐτῷ with χρήσομαι.
11. σοί, ἐμέ : emphatic by position as well as from the fact that they are accented.  
ὥς μαστιγῶσονται : see note to p. 16, l. 19, for this use of ὥς.
12. ἀποδρῶ : subjunctive.
13. καλῶς . . . προειπών : *you have done well in telling me beforehand*.  
Astyages proceeds to make sure of the future by forbidding Cyrus to leave the palace.
15. χαρίεν : in irony ; so the diminutive κρεαδίων is used to express contempt.
16. πάθοι τι : a common euphemism for *be killed, come to grief, etc.*
18. ὁ Ἀστυάγης ἐπεὶ ἔγνω : do not render *Astyages when he saw*. Often in Latin and Greek the subject of the principal clause is separated from its verb by a dependent clause. It is better in most cases to begin with the dependent clause, as *When Astyages saw*.
22. αὐτός : *in person*.  
Κύρου κελεύσαντος : *at Cyrus's bidding*. What literally ?
23. ὅπως . . . δύναιτο : for ὅπως ἂν δύνηται after ἐᾷ, an historical present, equivalent to a past tense. Translate, *each to the best of his ability*.
25. ἀμειψόμενος : sc. τοὺς παῖδας.
26. ὑπὸ τῆς ἡδονῆς : *from sheer delight*.

- P. 21, l. 1. **ὁπότε πλησιάζου** : cf. **ὁπότε βούλοιτο**, p. 15, l. 25.  
 2. **θηρίῳ** : H. 772 ; G. 1175.  
 4. **θήρῃ** : H. 778 ; G. 1181.  
**ὥστε** : cf. the use of **ὥστε** in p. 19, l. 16.  
**Κύρῳ** : cf. **αὐτῷ**, p. 12, l. 6.  
 6. **διήγεν** : what force has **διὰ** in this word ? Examine carefully the other compound verbs in this paragraph, and note in each case the exact force of the preposition.  
 7. **αὐτοῦ** : **Κύρου**.  
 8. **βασιλέως** : the Nebuchadnezzar of the Bible. The historical times covered by this account were the period of Babylonian supremacy, so that the Assyrian kings mentioned were kings of Babylonia. In reality Assyria had succumbed to Cyaxares, the father of Astyages, in B.C. 625. The son mentioned here was Evilmerodach, who was assassinated in the second year of his reign. [See the Story of Babylonia, which follows.]

**The Story of Assyria.**—The history of Assyria is the story of a brilliant line of kings. As usual the early records are very scanty and uncertain. Apparently the nation moved northward, for some unknown reason,



ASSYRIAN HEADS

from the valley of the Tigris and Euphrates, and founded Nineveh in the fifteenth or fourteenth century B.C. Shalmaneser I. founded Nimrud in about B.C. 1320, and his son Tiglath-Nin was the first king of much historical consequence. He was a fighting king and forced the southern kingdom of Babylon to acknowledge Assyrian supremacy. A series of unimportant monarchs followed in the next two hundred years. Babylon was lost to Assyria and several times nearly regained. In 1130 the first king of whom we have full knowledge, Tiglath-Pileser I., came to the throne.

He extended the boundaries of his kingdom by conquests in all directions. His reign of twenty years was a period of great activity. Whenever not engaged in actual war, he carried on great hunting expeditions, built new cities with great temples and palaces, and added to the wealth



of his country by attention to agriculture and the arts. Until the very end of his reign he had not come into contact with the rival power of Babylon. Then, however, there was a clash, in which it appears that the advantage was with Babylon.

Little is known of the next king, Asshur-bil-kala (1110-1090), except that he continued the struggle with Babylon begun by his father. From the time of his successor (his younger brother, Shamus-Vul) for the next two centuries, the record is lacking. The first name of importance after the period of silence is that of Asshur-izir-pal, under whom Assyria began once more to flourish, increasing in territory and power to an extent not before attained. The new king, while a fierce and cruel warrior and ardent hunter, was also a patron of art, and his palaces and temples greatly surpassed in size and beauty of decoration all previous efforts. Not only were the old cities of Nineveh and Asshur adorned, but the new capital Calah was made a veritable wonderland of beauty and splendor.

Asshur-izir-pal was followed by his son, Shalmaneser II. (B.C. 858), also a great fighting king. In his long reign of thirty-five years he made



ISRAELITES BRINGING TRIBUTE TO SHALMANESER II.

no fewer than twenty-seven great expeditions, most of which he led in person, subduing the Babylonians, Syrians, Israelites, Chaldeans, Medes, and Persians, and many lesser tribes. Like his father, Shalmaneser, he combined a taste for art with his warlike nature, paying much attention to architecture and sculpture. During the last years of his reign the empire was endangered by a formidable rebellion headed by his eldest son. The revolt was suppressed by the activity of the second son, Shamus-Vul, who became king at his father's death in B.C. 823. His reign was short and marked by no especial achievement in war or in art.

His son, Vul-lush III., succeeded him and ruled from 810 to 781. He followed the warlike example of the older kings and extended the boundaries of Assyria on all sides. He added little to Assyrian art, but gave

much attention to restoring the time-worn buildings of his predecessors. With him is connected a name famous throughout all antiquity, Semiramis (or Sammuramit, the inscriptions call her), a Babylonian princess, whom Vul-lush married to strengthen his claim on Babylonia. Of the real Semiramis we know little beyond the fact that she seems to have ruled conjointly with her husband over the combined kingdoms, like William and Mary of England. From this unusual fact alone, probably, arose a wonderful tissue of fanciful stories or myths which ancient writers have woven about her name. After Vul-lush came three mediocre kings, under whom many revolts occurred, and Babylon again became independent. Under Tiglath-Pileser II. (745-727) Assyria became triumphant again and the old boundaries were restored.

Shalmaneser IV., who ruled from B.C. 727 to 722 only, spent most of his short reign in warring with Hoshea, king of Israel, and some rebellious Phoenician cities. While the king was absent on the last expedition, the throne was seized by a rival, Sargon (B.C. 722-705), about whose antecedents we know nothing. For fifteen years the new ruler devoted himself to lifting Assyria by force of arms to her former position among nations. Not only did he punish all revolting tribes or cities in all parts of his kingdom, but he carried his victorious arms into Egypt and Ethiopia, and even far into Arabia. Babylon, which had revolted again and again under weak kings, was now completely subdued. One of the important features of Sargon's warfare was the removal bodily, after a victory, of the beaten nation; thus he scattered the Children of Israel among the cities of Media, carried the Armenians to the extreme South, and located the Arabians in Samaria. In his later years Sargon gave himself up to building, eclipsing all before him in the beauty and finish of his decorations. Under his patronage the manufacturing arts made a marked advance.

Sargon was followed by his son Sennacherib (B.C. 705-681), the best known of the kings of Assyria, both from his prominence in Bible history and from the knowledge of him which we have from the records. Like Sargon he was a great warrior; he put down the allied Egyptians and Ethiopians and sacked the land of Judah, defeating King Hezekiah and carrying off more than 200,000 captives, besides rich booty. A second invasion of Palestine and Egypt followed, but the Assyrian host was destroyed by miraculous means and the nation received a terrible setback. Sennacherib continued, however, his contests with many tribes, neighboring and remote, and made several important expeditions, one against the combined forces of Susiana and Babylon. He repaired the fallen glories of Nineveh and surpassed all who preceded him in the magnificence of his buildings. From the ruins of his palace have been obtained a large portion of our relics of Assyrian art. It is supposed that two of the king's sons, ambitious for power, plotted against his life and murdered him in B.C. 681.

A third son, Esar-haddon, happened to be in command of the army abroad, and after a few months established himself upon the throne. He proved himself a worthy ruler, and, like his father, warred and builded in the approved Assyrian fashion. His armies penetrated farther westward into Africa and farther southward into Arabia than any other Assyrian king. He built four great palaces and at least thirty temples, but his ambition was checked by a sickness, in consequence of which he gave up the throne to his son Asshur-bani-pal, the Sardanapalus of the Greeks, in B.C. 668.

This king outdid all his predecessors in his devotion to art and literature, and was by no means inferior as a general. He had more than his share of revolts and intrigues, but succeeded in extending his territory in all directions. His records give a full account of his wars and hunting



A PALACE IN ANCIENT NINEVEH (KOYUNJIK)

expeditions, besides many books of a truly literary value. As a patron of art Asshur-bani-pal easily excels the other kings, his one palace being wonderful in beauty and splendor. Indeed, his magnificence may have been one of the things which led to the downfall of the kingdom. It is certain, at least, that while he was still upon the throne the great nation had begun to weaken, and his successor, Saracus (B.C. 626-625), found a combination impossible to meet. The rising power of Media, in conjunction with an invasion of the savage Scythians of the North and a revolt of the ever-turbulent Babylonians, headed by an Assyrian traitor, Nabopolassar, were too much for any man to contend with. Nineveh fell, and Saracus burned himself in his own palace; and the great kingdom, the largest and longest in duration of the ancient world, with all its dependencies, became subject to the Medes and the Persians.

**The Story of Babylonia.** — What is known as the Babylonian Empire began as late as B.C. 625 and lasted only eighty-eight years. Previous to that time, from the overthrow of the Chaldaean monarchy by the Assy-



ian Tiglath-Nin, in B.C. 1300, the people of Babylonia were for the most part a dependency of Assyria. It is true that now and then, under a leader stronger than usual, the state would attempt to become independent, but generally without success. Under one king,



BABYLONIAN HEAD  
(from an Assyrian  
sculpture)

Nabonassar (B.C. 747-733), she enjoyed freedom for some years. In the following century the power of the Assyrians became more and more secure. In about B.C. 625, Nabopolassar, an Assyrian nobleman, was placed in command of a large army and given charge of the affairs in Babylon. But political ambition led him to form an alliance with Cyaxares the Mede, who was undertaking an expedition against the Assyrians. When the Assyrian power was crushed, Cyaxares placed Nabopolassar upon the throne of Babylon. His rule lasted twenty-one years, but little was accomplished either in war or in the arts. Affairs in Egypt, which were gradually getting more troublesome, he left to the care of his

son Nebuchadnezzar. While the latter was still engaged in Egypt with his army, the old king died, and Nebuchadnezzar became king (B.C. 605-561).

The reign of this king was long and brilliant. From the scanty account that we have of his wars we know that he completely subdued the Jews and carried their people into captivity; he put down the Egyptians, captured Tyre, and regained Syria. He established the many tribes which he conquered in great colonies near Babylon, and used their services in the vast works which he undertook.



THE NAME NEBUCHADNEZZAR IN CUNEIFORM

The untold wealth which his conquests brought him he used in strengthening and beautifying the cities of his empire. Besides the especial great works which have made his name famous for all time, he seems to have repaired everywhere the fortifications, temples, and palaces. To him are ascribed the building of the great walls of Babylon and the famous hanging gardens, which are considered two of the "seven wonders of the world." He rebuilt the great temple of Belus, erected a magnificent palace for himself, dug a reservoir 140 miles in circumference and 180 feet deep, besides canals and other engineering works on a large scale, which were of much benefit to the kingdom. The Book of Daniel is interesting in its allusions to Nebuchadnezzar and the strange sickness which befell him toward the end of his reign. He recovered after seven years and ruled in undiminished peace and prosperity for a little while, dying at the age of eighty in B.C. 561.

Nebuchadnezzar's son, Evilmerodach, reigned but two years (B.C. 561-



559), falling a victim to a conspiracy headed by his own brother-in-law, Neriglissar. The successful rival lived to enjoy only four years of power, and left the throne to his young son Laborosoarchod. He proved to be of a vicious disposition, and after a short reign of nine months was deposed and tortured to death by some of his ill-treated subjects. The nobles who were implicated in his death chose one of their own number, Nabonadius, to be king (B.C. 555-538). One of his first acts was to unite with the powers of Lydia and Egypt in order to check the growing power of the Medes and Persians. In the years which elapsed between the defeat of Croesus by Cyrus and his invasion of Babylonia, Nabonadius greatly strengthened Babylon and made all preparations for a long siege. He associated with himself in the rule his son, the Belshazzar of the Bible. When the time came and Cyrus entered the country, he found the army of Nabonadius ready for battle outside the city. The king was defeated and fled to the neighboring town of Borsippa. Here he remained while Cyrus invested Babylon, where Belshazzar was holding court, and took it in the manner described in the Cyropaedia. On learning of the capture of the city and the death of his son, Nabonadius surrendered, and the splendid kingdom of Nebuchadnezzar became a part of the great Persian Empire (B.C. 538).

10. **ληλατῆσαι**: an expressive word, derived from *λεία*, *booty*, and the root of *ελαύνω*, *drive*. The first idea of Evilmerodach was to give a large hunting party, perhaps as one of the festivities connected with his approaching marriage. He went accordingly with a large number of followers and friends to the borders of Media and Assyria, where game abounded. On his arrival there it occurred to the prince that it would be more exciting, as well as requiring greater prowess, to invade his neighbor's borders and carry off the flocks and herds of the Medes.

13. **τοῖς περὶ αὐτόν**: a common phrase to denote one's followers.

**υἱός**: Cyaxares, the *θεῖος* of p. 17, l. 25.

14. **ὡσαύτως**: an adverb formed in an interesting way from *ὁ αὐτός*.

15. **καί**: *also*.

16. **ἐξοπλισάμενος**: i.e. in full battle array. Of course he had worn armor in practising with the other boys.

18. **τῷ ἵππῳ**: *ἐφ' ἵππου*.

P. 22, l. 1. **ἀλλ' οὖν πονηροί**: no old general could be cooler than Cyrus in this, his first taste of real warfare. He sits calmly on his horse and criticises the enemy's appearance and equipment.

5. **ἡμῖν**: disadvantage. The king had not yet had time to collect his forces.

6. **τοὺς ἄλλους**: i.e. the troops which were coming to their aid.

7. **οὔτοι**: the enemy's reserves.

8. **ἀφῆσουσι**: from *ἀφίημι*.

8. ἴδωσι : why subjunctive ?
15. ἀφέντες, second aorist participle of ἀφίημι.
16. ἰσχυράν : predicate.
17. τοῖς πολεμίοις : cf. ἡμῖν, above.
19. πυνθανόμενος : what force has this circumstantial participle ?
21. τι : like τι, p. 10, l. 5.
25. προύπεμπον : such a demonstration on the part of the ἄνδρες τέλειοι and the γέροντες was a proof of great affection. The παῖδες, large and small, naturally would turn out in great numbers.
- P. 23, l. 1. ἀποστρέφεισθαι : how different is this account of Cyrus's departure from the court of Astyages from that given in "the Real Cyrus," p. 93.
3. ἀπέφειρον : from fear of giving offense by retaining presents given by the king to another.
6. μή : H. 1027 ; G. 1614.
9. φιλοῦντες τῷ στόματι : *by kissing*.
10. νόμῳ : H. 779, b ; G. 1181.
11. μάλα καλὸς κάγαθός : *a very gentlemanly person*.
14. τῷ Κύρῳ : H. 775 ; G. 1179.
15. συγγενῶν : partitive, depending upon μόνον.
16. διὰ τοῦτο : . . . *that is the reason, I suppose (ἄρα), that you used to stare at me so often*.
17. ἐνέωρας : imperfect of ἐνοράω.
- μοι, σοι : like Κύρῳ, above.
18. ναὶ μὰ τοὺς θεούς : the use of the so-called adverbs of swearing is peculiar. An oath introduced by νή (ναὶ) is affirmative ; one introduced by μὰ is negative ; but ναὶ μὰ together are strongly affirmative.
19. οὐκ ἔδει : *you need not have been* (sc. αἰσχύνεσθαι). What literally ?
21. ἦ καὶ . . . φιλεῖν : *and is this also a custom among the Persians, to kiss (one's) relatives ?*
22. ὅταν ἴδωσιν, ἀπίωσι : cf. ἴδωσι, p. 22, l. 8.
23. διὰ χρόνον : *through (a length of) time, i.e. after a lapse of time*.
26. ὁδόν : H. 715 ; G. 1057.
27. καί : render by *when*.
- ἰδρῶντι τῷ ἵππῳ : *with his horse in a sweat*, dat. of accompaniment and participle of attendant circumstances, H. 774 ; G. 1189, 1190.
- P. 24, l. 1. ὦν : really the direct object of εἰπεῖν, attracted into the case of its omitted antecedent, which was a partitive genitive depending on τι, H. 994 ; G. 1031.
2. μὰ Δία : see note on ναὶ μὰ, above.
4. καί : *even*.
7. ὀλίγου χρόνου : H. 759 ; G. 1136.
- κᾶν βούλη ἀσκαρδαμυκτί : *even without winking, if you wish*. κᾶν, by crasis, for καὶ ἐάν.

10. ἐνιαυτόν: extent of time.  
 17. πολλά: *in many ways*, H. 719; G. 1060.  
 18. ἐαυτῶν: H. 749; G. 1120.  
 19. αὐτῷ: why dat.?  
 23. μελετῶν: *in practising*.  
 P. 25, l. 3. τῶν Ἀσσυρίων βασιλεὺς: not the king previously mentioned, but Neriglissar [B.C. 561-557], who assassinated Evilmerodach, the υἱὸς τῶν Ἀσσυρίων Βασιλεὺς of page 21.  
 τοῖς Μήδοις: why dat.?  
 4. πάντων τῶν περίξ: H. 741; G. 1109.  
 5. διέπεμπε: note the force of the preposition.  
 6. ἐκείνους: τοὺς Μήδους καὶ Πέρσας.  
 8. καὶ φοβοῖτο . . . καταστρέψαιτο: *and (that) he feared that they* (the Medes and Persians) *would*, etc. εἶη and φοβοῖτο stand for ἐστὶ and φοβοῦμαι of the direct discourse, while καταστρέψαιτο alone points to the future.



A GROUP OF PERSIAN SOLDIERS (Persepolis)

10. αὐτῷ: H. 772; G. 1175.  
 15. αὐτοῦ: find other examples of the gen. after δέομαι.  
 ἄρχοντα: acc. in apposition with the omitted subject of ἐλθεῖν, though αὐτοῦ is gen.  
 16. εἴ τινας πέμποι: why optative? what form of protasis?  
 20. τῶν ὁμοτίμων: *the Equals in Honor*, those who had passed through the complete system of training mentioned in the text, and hence for the most part the upper class, as opposed to τοῦ δήμου τῶν Περσῶν, below. Xenophon has modeled this class of ὁμότιμοι after the Spartan peers (δμοιοι).  
 P. 26, l. 3. αὐτῷ: H. 767; G. 1165.  
 6. προσηκόντων: cf. the meaning of this word with other verbs in this paragraph compounded with πρὸς.  
 7. μέχρι: the so-called improper prepositions ἀνευ, ἄτερ, ἄχρι, μεταξύ, μέχρι, ἔνεκα, and πλὴν take the gen.

8. **δεξιός** : i.e. in the east, as the Greeks faced the north when taking auguries. Xenophon continually makes the Persians worship according to the Greek system.
  9. **τοῖς τῆς Περσίδος θεοῖς** : especially *Ormazd*, the supreme god.  
**εὐμενεῖς** : acc. to agree with an omitted subject of *εἶναι*, instead of dat. agreeing with *θεοῖς*. It is practically equivalent to the adverb *εὐμενῶς* used below.
  15. **ὥσπερ εἰκός** : i.e. among relatives. Cf. the case of the bashful cousin of Cyrus on page 23.
  16. **ἄγοιτο** : see what the verb of the direct question would be, before you try to render by *should*.
  18. **καλουμένων** : *so-called*. See note to p. 25, l. 20.
  19. **εὐφρανέ . . . ἀκούσαντα** : i.e. *did not hear with pleasure*. What literally ?
  20. **ὀλίγοι ὄντες** : concessive ; so also **πολλῶν ὄντων**.
  21. **τῶν ἄλλων Περσῶν** : after *ἄρχοιεν*, H. 741 ; G. 1109.
  23. **τὴν ἑαυτοῦ δύναμιν, πόση εἴη** : a prolepsis for *πόση ἡ ἑαυτοῦ δύναμις εἴη*.
  24. **ὅπως ἂν ἀγωνίζοντο** : an indirect question in the form of a potential optative.
  26. **πᾶσι Πέρσαις** : H. 767 ; G. 1165.
- P. 27, l. 1. εἰς** : *for*.
3. **ἀσφαλίστατον** : predicate adj., neuter, to agree with the subject of *ἔσται* (τὸ ὁμοσε . . . *ιέναι*). *ἄμεινον* is similarly used.
  4. **τοῖς ἐναντίοις** : dat. after the expression *ὁμοσε ιέναι*, H. 772 ; G. 1175.
  7. **ἐν ᾧ** (sc. *χρόνῳ*) : correlative with *ἐν τούτῳ*, *while . . . in the meantime*.  
**μέν** : the position of *μέν* shows that the emphasis is to be placed on *ἐλέγοντο* rather than on *προσιέναι*.
  11. **ἀγῶνας προεῖπεν** : a Greek touch.
  12. **εἶναι** : the infinitive instead of the participle common with *γιγνώσκω* and similar verbs. The subject of *εἶναι* is *ὅποσα ἀσκεῖσθαι*.
  13. **πλήθος, μέγεθος** : what case ? H. 718 ; G. 1058.
  14. **εἶναι** : cf. *ὥστε κινδυνεύειν*, p. 19, l. 16.
  16. **τρεφόμενοι** : conditional, as shown by the following verb.
  17. **καί** : *also*.  
**τὰ ἄλλα** : cf. *τὰ ἄλλα*, p. 10, l. 4.
  19. **ἀνδρωτοί** : notice the derivation of this word.
  21. **τοιαύτας αἰ ἔμελλον** : *such as were likely (to)*.
  23. **ἀλλήλοισ** : H. 772, b ; G. 1174.
- P. 28, l. 2. ἴδοι** : why optative ? Observe the kind of a clause and find several other examples of this construction.
3. **τὰ παρατιθέμενα** : *the dishes served*.
  4. **τοὺς ὑπηρέτας** : i.e. of Cyaxares. Their duty was to supply the army with everything needful in food and equipment, so that all the time of the soldiers could be spent in drilling and preparing for the war.



8. τῶν στρατιωτικῶν : H. 754. *a* ; G. 1139, 1142.
  11. εἶναι : as in p. 27, l. 12.
  15. τινες : added to ὅποιοι to make it more vague, *whatever sort of men*.  
εἰς τοὺς πολεμίους : i.e. when they come to meet the foe. εἰς is used on account of the general idea of motion, as contrasted with ἐν συνουσίᾳ, below.
  16. ναὶ μά : see note to p. 23, l. 18.
  19. ἀπ' ἐμοῦ : of source, but render *with me*. So also ἀπὸ τοῦ τελευταίου, below.
  20. περίοδον : notice this picturesque word for *course* used with περιφέρω ; cf. περιφορά, used later with the same meaning.
  21. περιόσων : from περιφέρω. Note the tense.
  22. ἀνάπαλιν : see how each factor of this compound has its force.  
τῶν : with στρατιωτῶν, partitive gen. after τις.
  24. μείον ἔχοι : *be at a disadvantage*, or perhaps literally, *have too small a share*.
  26. τὰ μικρότατα : because with these hungry soldiers those first served had taken the largest pieces.
- P. 29, l. 1. ἀνιαθεὶς δῆλος ἦν : *was evidently vexed*, H. 981 ; G. 1589.  
τῆς τύχης : H. 761 ; G. 1129.  
τὸ . . . κληθῆναι : *that I was now called hither*, in apposition with τύχης.
2. μὴ φρόντιζε : . . . *never mind ! for in a minute he will begin with us again*.
  3. σὺ πρῶτος λήψει : i.e. you will be the first to be helped and so will choose the biggest portion. How admirably this is condensed into five words !
  5. περιφορᾶς : partitive gen. with ὅπερ.  
κάκεινος, κατ' : examples of *crasis*, with which the Cyropaedia abounds. Crasis consists in contracting a final vowel or diphthong of a word with one at the beginning of the word following. This might well have been termed *collision* as compared with *elision*, where the first vowel is omitted, not contracted. The first word in crasis is most commonly καί or the article. The sign of crasis is a sign over the contracted syllable called a *coronis* (').
  6. μείον : the comparative is often best rendered by *too*.
  7. ὡς ληψόμενος : see note to p. 16, l. 19.
  8. οὐδέν τι δεῖσθαι ὄψου : H. 719 ; G. 1060 ; H. 743 ; G. 1112.  
πρὶν λαβεῖν : H. 955 ; G. 1470.
  10. τῇ τύχῃ : dat. of cause.  
ἀνήλωτο : from ἀναλίσκω.
  11. ἐμβάμματος : like περιφορᾶς, l. 5.  
τοῦτο : acc.
  12. ἡμῶν : gen. after ἐγγύτατα. What case would be used after the corresponding Latin word ?

13. τῷ γέλωτι ἠὲ φραίνεται: i.e. *laughed heartily*. Translate also literally.
15. σοι: the so-called ethical dative, which in many cases cannot be translated, but is added to give a personal touch to the sentence.  
In this case the word may be rendered *you see* or *I tell you*.
19. λόχον, τὰ τακτικά: H. 724; G. 1069.
21. ἐπ': *behind*.  
ἧ: *in which way; in the way in which* or merely *as*.
22. στάς: cf. its use with that of the first aorist στήσας, above.
24. τοῦ λοχαγοῦ: gen. with προσελθών, H. 751; G. 1132.
25. ἄνθρωπε, τί ποιεῖς: *fellow, what are you trying to do?*
- P. 30, l. 1. ὅς: used occasionally as a demonstrative, = οὗτος.
4. ἀνεχώριζεν: a causative of ἀναχωρέω.
5. ποτέρῳ . . . χρή; *which should we obey?*
6. ὁ μὲν: the taxiarch; ὁ δ', the captain.
7. εἶπον: ἐκέλευσα.
8. πρίν: meaning *until* and following a negative clause πρίν takes the construction of the other temporal words. Cf. with this πρίν εἶδέναι after a positive verb a few lines below.
9. ἔπεσθαι: in apposition with τοῦτο.
11. δραμόντα: from τρέχω.  
ἐνεγκεῖν: 2 aor. of φέρω.
12. σὺν αὐτοῖς τοῖς ὅπλοις: *arms and all*.
13. ἄλλος: *rest of*, NOT *the other*.
15. σοι: like σοι of p. 29, l. 15.
26. ἀμφοτέρους: i.e. both divisions.
- P. 31, l. 2. ταῖς βώλοις: dat. of instrument with βάλλειν instead of direct object.
4. θωράκων, γέρρων: H. 739; G. 1099.
7. ἐπὶ βώλους: i.e. *to gather clods*.
10. ταῦτά, τοὺς βάλλοντας: H. 725, a; G. 1073.
13. τῇ τῶν Περσῶν ὀπλίσει (H. 773; G. 1175): for the Persians were equipped for fighting at close quarters, while the Assyrian style of battle resembled more that of the clod throwers.
15. τὰς χεῖρας: H. 718. a; G. 1058, but render *with their hands bound up*.
16. πληγείν: 2 aor. passive of πλήττω.
- P. 32, l. 4. οὐ σφίσι δοκοῖ: in direct speech, οὐχ ἡμῖν δοκεῖ. The subject is τὸ ὁμόθεν παῖσθαι.
6. τῶν νερθήκων: subjective gen.
9. μεστὸν ἦν τὸ πεδίον: it must have pleased as well as amused Cyrus to see the zeal with which his men vied with one another in striving to win his approbation. Cyrus praises a man for a new idea, and within twenty-four hours it is adopted by the whole camp.
10. εἰ πράττειν: what form of condition?
12. ἐξέτασιν: object of ποιουμένου.

13. ἐν τοῖς ὅπλοις : take with πάντων.
  14. Ἰνδῶν : probably not the people of the present India.  
παρεῖη, κελεύει : it is quite characteristic of Xenophon to begin a quotation in indirect discourse, and before the sentence is finished change to the exact words of the speaker. In translation be sure to make the quotation either entirely direct or indirect throughout.
  18. προσίης : why subjunctive ? Cf. ἡγήται, below.
  20. κατέστησαν : first aorist, or second, which ?
  21. βασιλειον : probably here the royal tent, as Cyaxares had taken the field.
  22. οὐδέν τι ὑβρισμένη : "*without fuss or feathers.*" Cyrus wore the more simple dress of the Persians until he actually became king of the Medes. Account for the case of οὐδέν τι.
  23. τῷ τάχει, τῇ φανυλότητι : like τῇ τύχῃ, p. 29, l. 10.
  26. λαμπρότατον : predicate adj., agreeing with σε.
  27. νιόν : subject of φαίνεσθαι.
- P. 33, l. 1. ἂν ἐκόσμουν : what form of condition has this apodosis ?
5. ἐκάλεσε τοὺς Ἰνδοὺς : the Indian king sent to make inquiries concerning the war. Cyaxares returned a somewhat curt answer, which Cyrus smoothed over in such a way that the ambassadors departed in a friendly frame of mind to ask the same questions of the Assyrian.
  6. ἐξῆλθον : i.e. from the audience.
  7. λόγου : H. 738 ; G. 1099.
  8. οὐδέν τι : see note on p. 29, l. 8.
  9. ἀνήλωκα : from ἀναλίσκω.
  10. τιμῶν, χαριζόμενος : circumstantial participle of means or manner.  
τινί : dat. with ἀγασθῶ.  
ἀγασθῶ : why subjunctive ?
  12. σέ, ἐμέ : subjects of σκοπεῖν. Observe that both pronouns are accented, as well as the following σέ. All are emphatic.  
ὅπως μὴ ἐπιλείψει : H. 885 ; G. 1372.
  13. ἔσται : future of ἔστι. ἔσται marks the time of both the conditional protasis εἰ ἔχῃς and the conditional temporal clause ὅποτεν βούλωμαι.
  4. ἀκούσας : participle of indirect discourse with μέμνημαι : *I remember that I heard you say.* Cf. τοὺς πολεμίους προσιόντας, below, and note the difference in case, H. 982 ; G. 1588.
  16. ὃν : object of ἀπάγειν understood.
  18. ἔχοντα : with.
  20. καί : too.  
φίλον : predicate.
  23. σοι : dat. from the idea of association in συνθηρεντὰς γενέσθαι, equivalent to a verb compounded with σύν. Render as if a possessive gen., like αὐτοῦ.

23. **πραχθήσεται**: what is its subject? H. 604; G. 899. 2.  
 ἦ: cf. ἦ, p. 29, l. 21.
26. **τῆς**: sc. **χώρας**.
- P. 34**, l. 1. **βούλοιο**: indirect discourse after **πρόφασιν ποιούμενος**, but depending for its mood on **ἐδόκει**.
2. **μή**: words of promising and swearing take **μή** and the future infinitive instead of the ordinary negative of indirect discourse.  
**ἵνα . . . βοηθοίη**: in the direct form **ἵνα ἔάν που καιρὸς ᾗ, βοηθῶ**, but changed to the optative after the secondary tense, **ὑπέσχετο**.
5. **προύπεμπε**: for **προ-έπεμπε**.
6. **ὁδόν**: H. 715. *b*; G. 1057.  
**τῷ δὲ Κύρῳ θυομένῳ**: H. 767; G. 1165. The participle denotes attendant circumstances, but render as if a genitive absolute.
9. **εἰώθει**: from **ἔθω**.
12. **ἀπέχοντες**: descriptive.  
**αὐτοῦ**: gen. of separation.
14. **τὰ δόξαντα**: *what had been decided*, i.e. *his plans*.
16. **αὐτῷ**: i.e. the messenger.
17. **οὕτω ποιεῖν ὅπως**: *to act in such a way that*.
19. **ἐρωτᾷ**: subjunctive (for **ἐρωτάη**).
20. **εἰ**: *whether*.  
**κάνταῦθα**: *then also*.
22. **τὸν ἄγγελον**: object of **ἔπεμψεν**, for **ἐπιστείλας** would require a dat. of the person.
24. **ἦ**: supply **εἴη**.
25. **τοῦ ἀγγέλου τά**: H. 742. *c*; G. 1103.
26. **ἐξεπλάγη**: from **ἐκπλήττω**.
- P. 35**, l. 1. **λιπών, πέμπων**: circumstantial participles, explaining **ἀδικοίη**.  
 Notice their difference in tense.
5. **ἅμα**: correlative with **ἅμα** in l. 2.
6. **κατασκευομένους**: what does the fut. participle commonly express?  
**πράττοι**: not *would do*. Why? Cf. **προσίοι** and **εἴη**, below.
9. **ὑποχωροῦντα**: what use of the participle? Cf. **τοὺς πολεμίους προσ-  
 ὶοντας**, p. 33, l. 15.
11. **ὑποπέμπων**: see in the vocabulary the force of **ὑπό** in this compound.
13. **λήψοιτο**: indirect discourse for **λήψομαι**. Occasionally the fut. indicative with **εἰ** takes the place of **ἔάν** and the subjunctive commonly found in the "more vivid future" protasis. This form might be called the *most vivid future*, to distinguish it from the two other forms.
14. **ᾗσαν δὲ οἱ**: *but some*, literally, *but there were who*.
16. **εἰς τοὺς Κύρου**: a stronger expression than the dat. which **ἐνέπεσον** ordinarily takes.
18. **ἔάλωσαν**: from **ἀλίσκομαι**.
19. **ᾗσθετο**: from **αἰσθάνομαι**.



τὰ γιγνόμενα : i.e. that his wife and children were in the hands of Cyrus.

22. βούλοιοτο : in the direct question, βούλει.  
αὐτοῦ : adverb.

23. τῷ λιμῷ καὶ τῷ δίψει : H. 772 ; G. 1175, 1177.

27. οὐδέν : like οὐδέν τι, which has been noted above several times.

29. ὁ δικάζων : ὁ δικαστής.

P. 36, l. 1. ᾧ : *he to whom*.

2. ὅ τι : may be rendered *as*, literally *in whatever respect* ; the case is the same as οὐδέν, above. Remember that ὅ τι ἄν is followed by the same mood as ἔάν.

3. εἰς τὸ μέσον : i.e. within his lines, which were for the present arranged in a circle about the hill.

5. πᾶσαν : he had sent a part of his men to hold the heights.

7. ἐξ ἀποδημίας τινός : *from a trip abroad*. According to one historian (Moses of Choréné) Tigranes attacked and killed Astyages, and was assisted by Cyrus to conquer Media and Persia, which became parts of the Armenian kingdom.

11. ὥσπερ εἶχε : i.e. all dusty and travel-stained, notwithstanding the deference due to Cyrus's rank and present position as captor.

15. ὄντας : participial indirect discourse.

16. εἰς καιρὸν ἦκεις : *you have come in the nick of time*.

17. τῆς δίκης : with ἀκούσης ; what other similar verbs take the gen.?

20. τὰς γυναῖκας : the queen and other royal ladies mentioned in § 29.

ἀρμαμάξαις : large covered carriages with four wheels, used commonly for women and children. They were provided with cushions and silken curtains and often were gorgeously adorned.

22. ὅποτε δὲ καλῶς εἶχεν : when all were present and everything ready to begin.

τοῦ λόγου : H. 738 ; G. 1099.

24. συγγνώμης : H. 739 ; G. 1099.

25. συνίσασι μὲν σοι : from σύνοιδα, *share with you in knowing*.

26. ψευδόμενον : cf. ὄντας, p. 36, l. 15.

27. νομιοῦσί σε καὶ αὐτόν : *they will think that you yourself also*.

σεαυτοῦ : H. 752 ; G. 1123.

P. 37, l. 1. πάντα τὰ ἔσχατα παθεῖν : i.e. *to death*. This reminds one of Nepos's various phrases for ending one's existence.

2. ἐρῶ : from εἶπον.

5. ὑπέσχου : from ὑπισχνέομαι.

οἴσιν : from φέρω.

συστρατεύεσθαι ὅποι ἐπαγγέλλοι : in the direct form συστρατεύσομαι ὅποι ἂν ἐπαγγέλλῃς, a relative clause in the form of a future vivid protasis.

6. ἦν ταῦτα : *it was so*.

8. ἐλευθερίας : H. 742 ; G. 1102.

9. καλόν : predicate adj., agreeing with the substantive καὶ αὐτὸν . . . καταλιπεῖν, the subject of ἐδόκει.
10. καὶ γάρ : *doubtless*.
13. τοῦτον σύ : both emphatic.  
πότερον : introduces the first member of a double question. It is best omitted in translation.
17. ἔξ : sc. αὐτόν.
21. ἀφιστάμενον : like ὄντας, p. 36, l. 15.
23. ὁ μὲν παῖς : probably the younger son Sabaris, as Tigranes seems to have been less emotional.
24. περιεσπάσατο . . . κατερρήξατο . . . ἐδρύποντο : the usual signs of grief among Eastern peoples.
26. ἡμῖν : emphatic, opposed to σύ of the introductory question in l. 13.
- P. 38, l. 2. ὦν : ᾧ, direct object of ποιεῖν, attracted into the case of its omitted antecedent, which depends on τάναντία, H. 996. a ; 754. f ; G. 1032, 1146.  
αὐτός : render as if subject of ποιεῖν.
3. τοῦ Κύρου : H. 743 ; G. 1112.
4. τοῦ πατρός : see σεαυτοῦ, p. 36, l. 27.  
Κύρῳ : dat. after συμφέροι, from both its meaning and its composition. συμφέροι ἄν, ἐξάγοι ἄν, and ἀπέλθοι ἄν are potential optatives. The protasis is contained in οὕτω, = εἰ οὕτω πράττοι.
8. ἡμᾶς ἀποβαλόν : *by casting us off*.
11. πάντα : subject of περαινέσθαι.  
πράξειν : fut. infinitive, as usually after verbs of promising or swearing.  
εἰρήκει : from εἶπον. It is followed by the optative of indirect discourse, οἶοιτο, which in turn is followed by the infinitive construction, ποιήσειν.
14. ταῦτα : words of trusting, believing, obeying, etc., take the dat. as in Latin. Account, then, for the case of ταῦτα and find several other examples of the construction.
15. συμπέμψεις, συμβαλεῖ : the Latin idiom would require a subjunctive here, necessitating the use of the periphrastic conjugation.
18. δοκῇ : find other examples of this use of the subjunctive.
19. πάντα τὰ ὄντα : *all which I possess*.
20. τούτων : partitive gen.  
φέρου : imperative.
23. οἱ ὅμοροι Χαλδαῖοι : not the Chaldaeans south of Babylon, but a smaller tribe separated from the Armenians by the mountains.
25. ὦν : like ὦν in l. 2, except that here the antecedent is not omitted.
26. ἀπόδος : not to be confounded with ἀποδος (from ὁδός). See ἀποδίδωμι.  
ἔλιπες : *neglected to pay*.
27. ἄλλα ἐκατόν : sc. τάλαντα.

δάνεισον: aor. active imperative.

P. 39, l. 1. ἄλλα: cognate acc. with εὐεργετήσῃν. Cf. the tense of εὐεργετήσῃν with that of πράξειν, p. 38, l. 11.

3. ἂν καταλίπῃς: ἂ ἂν καταλίπῃς, = ἔαν καταλίπῃς τινά.

4. εἰεν: really an optative of wish, *let it be (so)*, but equivalent to an interjection, *very well!*

5. ὥστε ἀπολαβεῖν: a wished-for result, with almost the force of a purpose clause.

7. τούτων: ἀντὶ τούτων.

9. τῶν ὄντων: H. 755. a; G. 1154.

λέξον: the same form as δάνεισον, p. 38, l. 27.

11. ὦν: supplementary participle.

14. ἔφυγες: since he was abroad at the time, and had no part in breaking the agreement.

16. εἰδῶσιν: from οἶδα.

18. δοκῇ: like δοκῇ, above, p. 38, l. 18.

19. ὁ μὲν τις, ὁ δέ, *one, another*, subjects of ἔλεγον, *spoke of*.

24. ἔθεώμην: i.e. she did see him, but did not notice him particularly.  
τίνα: sc. ἔθεώ.

25. τὸν εἰπόντα: *the one who said*.

P. 40, l. 1. παρῆναι: at the king's headquarters.

2. ὦν: cf. ὦν, p. 38, l. 2, and τῶν ὄντων, p. 39, l. 9.

διπλάσια: *double the sum which Cyrus mentioned*.

3. ὅσα: i.e. *only as much*.

5. εἶπον: the answer shows the complete submission of the Armenian and his son's gratitude to Cyrus.

7. σου: gen. of separation.

ἂν: = ἔάν. ἐμέ is emphatic.

σκευοφόρον: predicate, but made emphatic by position.

8. ἐπὶ πόσῳ: equivalent to a gen. of price.

11. πράττω: subjunctive.

ᾧρα ἂν: in fun, *then it's time for you to be getting packed up*.

16. τοῖς Χαλδαίοις: dat. after a verb compounded with ἐπί (ἐπέθετο).

17. ἀλαλάξαντες: an expressive word. The Greek cries of ἀλαλή, ἐλελεῦ, and ὀλολύ, remind one somewhat of the war cries of the American Indian. The two first were used especially in battle, to inspire the foe with terror and add courage to one's own side; the last (especially of women), in calling upon the gods.

18. οὐκ ἐδέχοντο: from fright.

21. ἐάλωσαν: the same form was used in p. 35, l. 18.

24. εἰτείχιζε φρούριον: without waiting for the king's arrival. Cyrus did not hesitate to show that he intended to hold the situation with an iron grasp.

25. τὰ μὲν ὄρη . . . ἔδωκε: in this way he added to the resources of the country, by increasing the amount of territory available for profit,

land which otherwise would lie idle, while at the same time he joined the two nations in ties of business intercourse and mutual dependence.

26. ταῖς νομαῖς: remember that χράομαι takes a dat.

P. 41, l. 3. αὐτὸς ἐφύλαξεν: in this way he compelled fair play on the part of both nations and kept the political situation always in equilibrium.

4. ἀδικοίη: a fut. vivid condition in indirect discourse, as proved by ἔσοιτο, which could stand only for a fut. indicative in the direct statement.

6. μόνως: there is also a parallel form μόνον, corresponding to the Latin *solum*.

9. καὶ . . . καί: correlative.

φύλαξιν: dat. of means.

10. ὁ παρ' Ἀρμενίων: amounting to 4000 cavalry, 10,000 bowmen, and 10,000 peltasts.

12. αὐτῶν: i.e. the forces which he left in command of the φρούριον. ἄρχοντα is in apposition with Μῆδον.

ὃν . . . ἂν χάρισσασθαι: standing for a potential optative after ᾤετο, who (he thought) would especially please Cyaxares.

15. ὑπὴντων: not a participle. See ὑπαντάω.

τῇ εἰρήνῃ: dat. of cause.

19. οὐκ ᾔθελε: refused. See § 33.

22. ἄπιθι: reminding one of the old proverb ἡ πῖθι ἡ ἄπιθι.

μηκέτι ἐάσης: H. 866. 2; G. 1346.

23. ἀπ' αὐτῶν: i.e. from the sum thus refused for a second time by Cyrus.

25. ἀρκέτω . . . κατακρύπτειν: not at all a bad sentiment coming from the lips of a Persian prince.

27. ἀνακαλοῦντες: i.e. they attended him in large throngs with loud (ἀνα-) shouts of "the Benefactor!" "our Benefactor!"

P. 42, l. 6. εἶεν: optative, because really indirect discourse, as the reason assigned was Cyrus's, not the author's.

τὴν πολεμίαν: sc. χώραν or γῆν.

8. εἶπον: ἐκέλευσαν.

9. γῆς: like some other words of time and place, γῆ often omits the article.

10. τὰ ὅρια: the boundaries of Media and Assyria.

11. Δί: notice that Xenophon calls his Persian gods by the corresponding Greek names. The god denoted here is probably Ormazd. The fidelity with which Cyrus performed his duties to the gods reminds us not a little of the Xenophon of the Katabasis, with his personally conducted sacrifices on all possible occasions.

12. ὁδόν: H. 715; G. 1057.

14. μεταστρατοπεδεύμενοι: μετά in composition frequently has the force



of *change*, as *μεθορμίζομαι*, *change one's anchorage*, *μεταγινώσκω*, *change one's mind*, *μεταβάλλω*, *change* (the position of anything), etc.

15. ἄφθονα: predicate, *in abundance*.

19. τοῦ στρατοπέδου: after ἔμπροσθεν, an adverb of place.

20. μὴ ὀρώντω δ': *but might not be seen*, an awkward-looking clause.

P. 43, l. 3. ἔτι πρόσω: *still far (from)*.

5. πρῶ: another form of πρῶτ.

7. ἔξω βελῶν: "*out of range*."

σύνθημα: note the derivation of this word. The countersign was usually, as in the present instance, some inspiring word or words, which were given orally from the general to the subordinate officers. They in turn passed the word to their respective commands, from whom it was returned to the general from whom it started. Thus every man in the entire army was obliged to repeat it twice. The countersign at the battle of Cunaxa was Ζεὺς Σωτὴρ καὶ Νίκη.

9. παιᾶνα: words of beginning usually take the genitive.

συνεπήχεσαν: like the psalm-singing soldiers of Cromwell, the Persian privates "*joined in the chorus*."

10. φωνῇ: dat. of manner.

ἐγένετο: *was finished*.

12. πολὺ: i.e. πολλάκις.

16. προθυμίας, φιλοτιμίας, etc.: not acc., H. 753. c; G. 1139.

17. ὅπερ: the condition of things just mentioned.

18. δρόμῳ: expresses manner.

21. παρηγγύα: the subject is ὁ Κῆρος.

22. οὕτως ἔχοντες: *in this state of mind*, urging one another on to victory.

25. φεύγοντα: participle of attendant circumstances, *in their flight*.

ἐμπεσεῖν: from ἐμπίπτω.

26. τὰς τάφρους: on each side, guarding the entrance to the camp.

P. 44, l. 6. τὰ θεινὰ ὀράματα: for dead and wounded soldiers, frightened horses, and overturned war chariots were piled together in the ditch in a confusion awful beyond description.

8. διακεκοφώτας: participle of διακόπτω in indirect discourse, *had cut their way through*.

9. καί: *also, as well*.

11. καταρρηγνύμεναι, δρυπτόμεναι: in truly Oriental style.

12. ὅτῳ: H. 775; G. 1179. Observe that ὅτῳ is singular, although πάντας to which it refers is plural.

14. τέκνοις, ἑαυταῖς, σφίσις αὐτοῖς: H. 767, α; G. 1168.

19. ἔστησαν: is this first aorist or second? As the two are identical in this form, how may they be distinguished? What better proof of the high state of efficiency to which Cyrus had brought his

troops could Cyaxares have asked than their prompt obedience at the very moment of victory ?

χοροῦ: H. 755, 756 ; G. 1153.

23. πρῶτον μὲν τοὺς θεοὺς ἐγὼ ἐπαινῶ : how like the young Xenophon of the Retreat !

25. νίκης καὶ σωτηρίας: H. 739 ; G. 1099.

P. 45, l. 2. ὦν : the omitted antecedent of ὦν would be the direct object of πύθωμαι.

3. ἔργῳ, λόγῳ : dat. of means, or, perhaps, manner.

4. ἐμοῦ : gen. following ἐγγύτατα.

ταξίαρχον : a case of prolepsis.

7. ἀνετίτατο : from ἀνατείνω.

ὡς παίσων : see note to ὡς δικάσας, p. 16, l. 19.

10. ἔφθασεν . . . ποιήσας : *succeeded in placing his company out of range.* For the participle see H. 984 ; G. 1586.

13. πείθεσθαι : used as a noun in the acc. after διά.

15. ἐν ᾧ ποίῳ χρόνῳ : i.e. a wound received after Cyrus had given the order to fall back would be considered a mark of disgrace.

17. καὶ ἄρχεσθαι ἱκανὸν καὶ ἄρχειν : the first καὶ connects φρόνιμον and ἱκανόν, the second joins ἄρχεσθαι and ἄρχειν.

19. ἐπιλήσομαι : from ἐπιλανθάνομαι.

20. τοῦ ἄρχοντος : this king was probably Neriglissar, brother-in-law and successor of the Evilmerodach of § 15, whom he had caused to be assassinated. According to the historical account Assyria was subdued in B.C. 624, by Cyaxares, the father of Astyages, with the assistance of the Babylonians headed by an Assyrian noble, Nabopolassar. Cyaxares gave the latter as his reward the hand of a Median princess for his son, Nebuchadnezzar, from whom were descended the kings whom Cyrus met in the wars of the Cyropaedia.

P. 46, l. 7. κατειλημμένους : from καταλαμβάνω. Render by a relative clause.

10. νῦν : i.e. at the time of writing.

11. τῶν καλῶν κάγαθόν : "*gentlemen.*"

ὀφθεῖη : aor. passive optative of ὁράω.

14. ὡς καταληψόμενος : cf. ὡς παίσων, p. 45, l. 7.

16. νύκτα : cf. the use of this case and its accompanying imperfect, ἐμεθύσκετο, with the case of ἡ and the tense of ἐξῆλθεν, which follows it. The king was celebrating his victory in the first encounter with the Assyrians. He had not been informed of Cyrus's success.

18. ἀκούων : causal.

P. 47, l. 2. ἀνειμένως : see the derivation and formation of this word, and cf. the common adverb πεφυλαγμένως, *guarded-ly*.

4. εἰλήφασιν : from λαμβάνω.

6. ἐξῆλθε: i.e. from his tent.  
τῶν Μήδων, τῶν ἱππέων: cf. Caesar's *vacuum ab defensoribus* [B. G. ii. 12].
7. τῷ Κύρῳ: H. 764. 2; G. 1160.
9. τινι: why dat.?
11. εἰ μὲν βούλοιο: depends for its sequence upon ἐπέστειλε, and stands for εἰ μὲν βούληται of direct discourse.
12. τὴν ταχίστην: sc. ὁδόν and cf. πολλὴν ὁδόν, p. 42, l. 12.
13. ἀνιῶμενος: as probably he was devoted to Cyrus and might incur his displeasure by bearing such a message from the king.
17. ἀποχωροῦσι: dat. of the present participle, agreeing with τισι, which depends upon ἐντυχόντες. These men were fleeing from the camp of the Assyrians, which Cyrus had just captured.
18. κατιδόντες: see under καθοράω.
25. τοῦ ἀγγέλου: cf. with the case of τὰ, above. When does ἀκούω take the acc.?
26. εἰδότες: probably many of them had had personal experience of the king's temper.
- P. 48, l. 1. οὐδέν: adverbial. It was generous of Cyrus, knowing Cyaxares as he did, to begin his remarks by excusing the king for his actions.
4. ἀπολωλότας: what use of the participle?
5. ἀπεληλαμένους: from ἀπελαύνω.
6. φοβούμενος: H. 981; G. 1580.
9. εἶασε: Cyaxares at first had refused to allow Cyrus to follow up the enemy, on the ground that the Medes were enjoying themselves after their victory, and it would be heartless to send them into danger again. He finally allowed all who wished to go with Cyrus, so that the latter went out with a considerable force of mounted volunteers.
10. τῶν ἀγαθῶν: the material advantages of the chase would be the strongest argument to Cyaxares, who was very fond of the pleasures of this world.
13. πεπόνηκας: *have toiled*, hence *are tired*.
19. ἐνῆν: a singular verb with a neuter plural subject, τάδε.
21. χαίρειν: seems to depend on an omitted ἐκέλευσε. Our familiar phrase also is elliptical: "Cyrus to Cyaxares, Greeting."
22. ἐχθρῶν: H. 741; G. 1109.
23. φίλων: like τῶν Μήδων, p. 47, l. 6.  
ἀποχωροῦντες: expresses means.
26. ὁπόσους πλείστους ἐδυνάμην: *as many as I was able*, i.e. not only the Persians, whom he had originally brought, but also the Armenians, Hyrcanians, and perhaps other forces which he had won over to the king's arms.

P. 49, l. 1. ὄντι: agrees with μοι,

- ὅσους: i.e. *only as many*.
2. ὄντος: gen. absolute with an omitted ἐμοῦ, *when I am (in the enemy's country)*.
3. προσδέομαι: observe the force of πρὸς in this compound, and also the case which the verb requires.
4. ὡς ὠφέλῃσων: cf. ὡς παίσων, p. 45, l. 7.
5. ἂν δῶς: for ἂ ἂν δῶς (= ἑάν τινα δῶς). You have had a number of examples of this subjunctive.
6. ἀπειλοῦντα: participle of attendant circumstances or manner, *with threats*.
7. ἔρημον: as opposed to πολλοῖς (H. 764. 2; G. 1160), *while claiming that you are alone, to threaten many*.
8. μή: the regular negative of the infinitive: *not to consider you*, i.e. *to consider you of no account*.
9. σοί, ἡμῖν: dat. limiting ἀγαθά.
10. πραχθέντα: *when done*.
12. ὅτι συμφέροι: *that it was for his (the messenger's) interest*.
13. ὄντα: indirect discourse.
15. ὁπόσων: like στρατεύματος, above, l. 3.
17. ὄντας: render as a relative clause.
18. εἰ καταστήσειε: protasis of a vivid future condition after ἐνόμισε. What would be the direct form?
19. συνοίσειν: from συμφέρω.
20. ἀμφὶ ταῦτα εἶχον: *were engaged in (doing) this*.
25. βούλοιο: he said βούλομαι.
- P. 50, l. 1. τὸ μὲν γένος: acc., H. 718. b; G. 1058.
2. χώρας: gen., like ἐχθρῶν, p. 48, l. 22.
- ἵππον εἰς χιλίαν: notice this use of the singular of ἵππος as a collective noun with adjective in agreement: *about a thousand horse*.
5. τέθνηκεν: *has died, so is dead*.
- παῖς: Laborosoarchod, son of Neriglissar. The cruelty and tyranny of this young prince led to his death after only nine months on the throne. See Story of Babylon.
6. ἱκέτης: *as a suppliant*.
8. τιμωρόν: predicate after γενέσθαι.
12. συναχθόμενος: H. 981; G. 1589.
- τῇ συμφορᾷ: dat. of cause, while μοι depends on the συν in the participle.
- ἔζη, ἂν ἦλθον: what form of condition? Why is the imperfect used in the protasis, while the verb of the apodosis is aorist?
14. ὑπ' ἐκείνου: *at his hands*.
16. τοῦτω: τῷ φονεῖ.
- P. 51, l. 2. διὰ πένθους: *in sorrow*, literally *through (days of) sorrow*.
3. τιμωρίας: gen. with τυχεῖν.
- τῷ παιδί: dat. of advantage.



4. οὔτε ζῶν ἂν ἔτι αἰσχυνοίμην: *neither living should I be any longer ashamed, i.e. I should not any longer be ashamed to live.*
6. ἰκέτην: in apposition with αὐτόν.  
τοῦ παιδός: gen. of cause with τιμωρήσειν, *take vengeance for his son.*
8. οἶκον: in apposition with τείχη.
9. αὐτῷ: Κύρῳ.  
ἀποίσειν: from what verb?  
ὅποι στρατεύοι: in the direct form ὅποι ἂν στρατεύῃς, συστρατεύσομαι.
12. ἡγεμόνα καταλιπών: *to conduct Cyrus to his city.*
19. περιελάσαντα: *after he had made a circuit of the city.*
21. οὔτινες ἀπαγγελοῦσιν: a relative clause of purpose.  
τὰ ἔνδον: i.e. the men, arms, supplies of food, etc.
22. τῷ ὄντι βουλόμενος: *as he really wished.*
24. ἰσχυρότατα: sc. ὄντα.
26. φέροντας: i.e. τοὺς μὲν φέροντας.
- P. 52, l. 2. ἰκανὰ ὥς (= ὥστε): *in sufficient quantity for.*
4. ὅπως νομίζοι: *as he thought* (in the direct form, ὅπως ἂν νομίζῃς; cf. ὅπως ἂν σὺ βούλῃ, below).
11. διαθέσθαι: the Latin *dis-ponere*.
12. τοῦ υἱοῦ, τοῦ ἀδελφοῦ: cf. τοῦ παιδός, p. 51, l. 6.
16. ταύτη: τῇ θυγατρὶ.
17. ποιήσιν: account for the tense.
19. ὅς ἂν γήμῃ αὐτήν: what kind of a clause?
21. ἀναστάς: apparently the company were seated while this conversation took place.
22. πολλά: used adverbially, = πολὺ, but in the plural to denote the repetition in δεομένον, and may well be rendered *repeatedly*. The participle is concessive.
24. σύνδειπνον: appositive.
25. τετραταῖοι: observe this use of an adjective instead of an adverbial phrase.  
πρὸς τοῖς ὁρίοις ἐγένοντο: *were near, i.e. came to, the borders.*
26. πολεμία: sc. χώρα.
- P. 53, l. 1. ἀφήκε: from ἀφίημι.  
καταθεῖν: the use of the infinitive common enough in Greek and English, which you are so often warned not to employ in Latin..
2. τοὺς . . . ἔχοντας: object of κατακαίειν, not of ἐκέλευσε.
3. ὅσα ἂν λάβωσι: like ὅς ἂν γήμῃ, above.
8. ἐξένισεν: not a compound of ἐξ.
9. ἐξελόντες: see ἐξαίρω.
14. δαρεικῶν: H. 753. c; G. 1139.
16. ἐλευθερίους: agrees with an omitted subject of εἶναι, as ἡμᾶς.  
καί: *even*.
20. ἀντεξῆσαν: Gobryas was sent to challenge his old enemy to come out and fight openly, but the king refused the proposal, as his prepa-

rations were not all made. So Cyrus drew off his army until he should be ready to besiege the city.

25. ὥσπερ εἰκός: because they were inferior in number to the party in ambush.
27. τις: this was one of Gadatas's own men, who had contrived the whole plot in order to get as a reward from the king Gadatas's honors and possessions.
- P. 54, l. 2. πάντες: the band of Assyrians who were pursuing Gadatas.
7. αὐτοῖς τοῖς ἡνίοχοις: *drivers and all*. Cf. αὐταῖς ταῖς τρήρεσι, Anab. i. 3. 17. H. 774. a; G. 1191.
8. τὸν παίσαντα: after striking the blow he had spurred on his horse and joined the king's party.
9. ἐνεδρεύοντες: supplementary participle.
10. φθάσαντες: sc. κατέφυγον, *had succeeded in escaping to*.
14. πῶς ἔχοι: indirect question, *how he fared*.
16. τὸ τραῦμα: acc. of specification.
21. ὥστε ξενίζεσθαι: cf. with the other uses of ὥστε which you have had.
23. ὡς ἀπιών: what does ὡς add to the force of the circumstantial participle?
25. ἀφελόμενος: from ἀφαιρέω. This verb is followed frequently by a second acc. instead of the gen. of separation used here.
26. τῶν ἑαυτοῦ ἱππέων: whom he had reason to suspect of being concerned in the plot against himself.
- P. 55, l. 1. χρῆ: second person.
5. οὐπὲρ: *the very thing which*, gen. after ἐπιθυμῶ.
7. πλείω: the contracted form of πλείονα.  
διδούς ἀπίοις: equivalent to διδοίης.
8. τοὺς θεούς: H. 712; G. 1049.
12. ἀφαιροῖεν αὐτὸν πάντα τὰ ὄντα: cf. with the construction used in the preceding paragraph, and see note to p. 54, l. 25.
21. τὰ ἄλλα σκευοφόρα: subject of παρείχεν.
23. πρὸς Κναξάρην: probably in Media.
27. ἂν Ιοίην: potential.
- P. 56, l. 1. ἀπαγγελῶν: future.
2. τοῖς παραμείνασιν: see § 41, where most of the horsemen went away with Cyrus.
11. ἄχος αὐτὸν ἔλαβεν: for he was of a very jealous disposition.
12. ὡς φιλήσων: why is ὡς used here and not above in line 1? Compare with other examples.
14. δακρύων δὲ φανερός ἦν: *it was seen that he was weeping*.
16. ἀποσπάντας: in order that by a quiet private talk with Cyaxares he might convince him of the real state of affairs, and make him see that everything which had been done was for his interest rather than for Cyrus's own sake.
17. τῆς δεξιᾶς: H. 738; G. 1099,

23. μέγαν τε καὶ μεγαλοπρεπή : predicate.

25. ὑφ' ὧν . . . : *by those at whose hands least of all I should have suffered it.*

πεπονθέναι : from πάσχω.

26. δοκῶ ἂν καταδύναι : little more than *I would sink*, etc., used perhaps as a periphrasis for the optative, which is lacking in this verb.

27. τοὺς ἐμούς ἐμοῦ . . . ἐμοί : notice the play of cases in this line and explain the various constructions. Do not try to connect ἐπεγελώντας with any form of ἀγγέλλω.

P. 57, l. 2. μου : gen. of comparison ; so also ἐμοῦ, below.

3. ὥστε δύνασθαι : compare with ὥστε ἡναγκάσθη and ὥστε ἱκανοὺς εἶναι, below.

8. ἀληθῆ : predicate, agreeing with ταῦτα, instead of an adverb ἀληθῶς, like ὁρθῶς.

11. σοι, ἐμοί : find other instances of the dat. with χαρίζω.

12. τοῦτο : acc. of specification.

παῦσαι : not infinitive.

13. εἰδῆς : from οἶδα.

15. εὐεργέτην : second acc. with νόμιζε.

24. ἐκέλευσεν : in order to make Cyaxares think that the men really were attached to him.

P. 58, l. 1. τῷ Κναξάρῃ : dat. of advantage.

11. ἐαυτοῖς : like τῷ Κναξάρῃ.

13. ῥᾶον : comparative of ῥαδίως.

17. ἐκότερος : in apposition with Γαδάτας and Γωβρύας.

εἰ ἐπιτρέψαιεν : a vivid future condition changed to the optative after a secondary tense, ἔφασαν, the future infinitive, τευχιεῖσθαι standing for a future indicative.

19. ὁ δὲ Κύρος, ἐπεὶ : do not render *But Cyrus, when he*.

20. πράττειν : depends upon προθύμους.

τά τε ἄλλα : these preparations included the building of strong fortresses to protect the country, and huge engines of war offered by different allies with which to proceed against the enemy's strongholds.

22. ἔσονται : remember that the future indicative of an object clause does not change to the optative after a secondary tense.

27. οἱ Ἰνδοί : the Indian king had sent an embassy with gifts to Cyrus, offering to serve him in any possible way. Accordingly Cyrus had given the king's men the difficult task of visiting the enemy and finding out all that he was doing and planning. This they seem to have done in a very thorough and satisfactory manner.

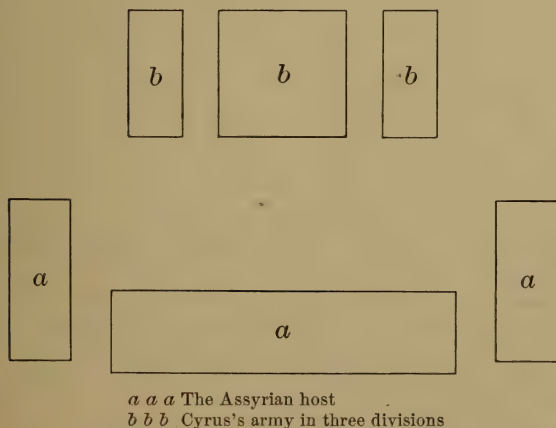
P. 59, l. 3. συμμάχοις : *allied* to crush the increasing power of the Medes and Persians.

7. εἰς Λακεδαίμονα : Herodotus, also (I. 69), mentions this incident. Even at this time the Spartans were famous as professional fighters.

9. Πακτωλὸν ποταμόν : the stream "caris . . . invidiosus arenis," which caused King Midas so much discomfiture.  
αὐτούς : subject of μέλλειν.
10. Θύμβραρα : supposed to be the Thymbrium of the Anabasis.  
ἀγοράν : τὰπιτήδεια.
11. ταῦτά : i.e. the same as Cyrus's spies.
12. εἰλήφει : from λαμβάνω.
17. συνειλέγμεθα : from συλλέγω.
18. παρεσκευάσμεθα : what tense ?
20. ἱππεῖς : these men were wanting in the former battles, but recently Cyrus had organized a large body of Persian horse.
22. προσελῶμεν : from προσελαύνω.
23. οὐκ ἂν ἀνάσχοιντο : potential. Translate literally the clause ὦν μίαν . . . ἰδόντες. This is a quaint way of saying that the sight of one camel would frighten a hundred horses. See § 57, where this actually took place.
24. τοῖς μὲν ἡμῶν : *our own people*. H. 764. 2 ; G. 1160.
25. τοῖς ἐν . . . : dat. after μάχεσθαι.
- P. 60, l. 1. Σύρων : cf. μου, p. 57, l. 2.
2. ἡττηθέντες : i.e. not until they had been beaten.
4. ἱκανοί : predicate after εἶναι.
6. ὥς . . . μαχουμένους : see note to ὥς φιλήσων, p. 56, l. 12.
9. ἀφείναι : from ἀφίημι.  
πλείω : for πλείονα. The participles in this sentence are conditional.
15. ἐνδεόμενος : participial indirect discourse ; nominative because the participle is the same person as the subject of the main verb. τι is adverbial.
20. ἡ φάλαγξ : i.e. the infantry.
21. εἴη : a relative clause in the same form as the condition following.
23. κατὰ ταῦτα : *near at hand*.
27. ἐπεμέλοντο τῶν ἑαυτοῦ ἵνα μή : a prolepsis for ἐπεμέλοντο ἵνα μὴ τὰ ἑαυτοῦ.
- P. 61, l. 2. τὰ δέοντα : i.e. supplies of various kinds.
6. Ἀβραδάτα : dat. of advantage. Render as if genitive.
11. ἐποίησατο : *had had made*.
17. αὐτῇ : cf. Ἀβραδάτα, above.
21. τοὺς παρόντας : as king of Susiana, Abradatas probably had a numerous following of menservants, eunuchs, etc., besides Panthea's attendants.
23. ψυχῆς : gen. of comparison. So also τῶν λόγων, below.
27. ἐγὼ βούλεσθαι ἂν : infinitive of indirect discourse following ἐπομνύω. ἐγὼ is nominative because the same person as the subject of ἐπομνύω. What do the participles in this paragraph express ?
- P. 62, l. 2. τῶν καλλίστων : gen. of price with ἤξιωκα, *deem worthy*. In the next sentence the verb is used in a different meaning and requires the infinitive.



7. ἦξιν : shows the real time of εἰ ἑάσειε.  
 8. ἄνδρα : in apposition with σέ.  
 9. τοῖς λόγοις : dat. of cause.  
 θιγῶν . . . κεφαλῆς : see p. 13, l. 10, and note.  
 11. Πανθείας, Κύρου : cf. τῶν καλλίστων, p. 62, l. 2.  
 12. ἀνδρί : predicate adj., agreeing with μοι.  
 16. λαθοῦσα αὐτόν : λάθρα αὐτοῦ.  
**P. 63**, l. 3. ἀνέβη : i.e. ἐπὶ τὸν ἵππον.  
 10. τὸ σημεῖον . . . διαμένει : in his own experience (Anab. i. 10. 12)  
 Xenophon had seen the glitter of τὸ βασίλειον σημεῖον . . . ἀετὸν  
 τινα χρυσοῦν ἐπὶ πέλτῃ ἐπὶ ξύλου ἀνατεταμένον.  
 12. προελήλυθσαν : from προέρχομαι.  
 14. ἀλλήλοις : H. 771 ; G. 1172.  
 15. ἐπέκαμπτον εἰς κύκλωσιν : just as Artaxerxes did at Cunaxa. In  
 the present case, as generally understood, the formation was  $\perp \perp$ ,  
 ὥσπερ γάμμα ἐκατέρωθεν.  
 19. Ζεὺς Σωτὴρ καὶ Ἡγεμῶν : see note to p. 43, l. 7.  
**P. 64**, l. 1. αὐτοῦ ἐν χώρᾳ : *right where they were*.  
 ἀντία : agrees with the subject, τὰ κέρατα.  
 5. ἡ μὲν, τῷ δέ : in partitive apposition with φάλαγγες and ἡ μὲν, ἡ δέ  
 in the same relation to τῷ δὲ δύο.  
 12. καιρός : the positions of the two armies are shown by the following  
 diagram. Cyrus's plan was to attack the two wings first with his



solid phalanx. The sight of the flanks in flight would tend to throw the center into confusion at just the critical moment.  
 συνεπήχησε : cf. the battle scene in § 37.

19. **προεῖς**: from *πρόημι*. Cyrus had planned to place his body of "camel" horse opposite the principal cavalry divisions of Croesus, causing panic in their ranks before a blow could be struck.
28. **τούτους**: object of *φεύγοντες*.
- P. 65, l. 5. **τὴν τῶν Αἰγυπτίων φάλαγγα**: this was a fine body of 120,000 men, arranged in a solid mass, with a depth of 100 men.
10. **ᾧτου**: take with *ἐπιδάβοιτο*. H. 738; G. 1099.
14. **γενόμενοι**: *proving themselves*.
15. **ἀπέθανον**: on learning of her husband's death, Panthea killed herself upon his body. Cyrus paid every honor to the dead king and queen, and erected a monument of unusual height over their grave.
17. **ἀπαθεῖς**: Abradatas's attack had not made a very great impression on the solid front of the Egyptians, as most of the chariots behind, instead of supporting him, had turned off to the right or to the left on seeing the formidable mass before them.
20. **πλήθει, ὅπλοις**: dat. of respect.
22. **θωράκων, γέρρων**: gen. of comparison.
- P. 66, l. 1. **ἡνάγκαζον τοξεύειν**: so in Anab. iii. 4. 25, *οἱ βάρβαροι . . . ἐτόξευον ὑπὸ μαστίγων*.
6. **καθ' αὐτόν**: i.e. on the right.
19. **πάντοθεν**: take with *παιομένους*, *attacked from every side*.
24. **κατασκηψόμενον**: observe carefully the tense of this participle.
25. **μεστὸν τὸ πεδίον**: sc. *ὅν* of participial indirect discourse.
- P. 67, l. 2. **ὑπὸ ταῖς ἀσπίσιν**: these were long wooden shields reaching to the feet, forming a sort of rampart, behind which the Egyptians were now sitting bravely waiting for the end.
6. **ὡς πείσων**: *thinking to persuade*.
8. **ἔλαβον**: it was, however, only after Cyrus had by skillful argument convinced them that this course was strictly honorable that they were willing to receive his advances.
10. **σκοταῖος**: in use like *τεταρταῖος*, p. 52, l. 25.
15. **ὡς**: implies here a pretense.
18. **τὸν ποταμόν**: the Pactolus.
23. **μηδένα**: i.e. of his army. Cyrus feared with some reason that the soldiers would plunder the city.
24. **ἀγαγεῖν ἐκέλευσεν**: this account is somewhat more tame than that given by Herodotus, who gives the story of Croesus in detail.
- P. 68, l. 2. **δεομένῳ**: render by a relative clause, introducing the indirect question *πῶς . . . κωλύοι*.
7. **τοῦ θεοῦ**: like *ᾧτου*, p. 65, l. 10.
- εἰ δύναιτο**: indirect question. This test consisted of asking the oracle several things which Croesus well terms *μάλ' ἄτοπα*. For example, according to Herodotus, he cut in pieces a tortoise and a lamb, and boiled them together in a brazen vessel. Then he sent messengers to the various oracles to ask them what he was doing.

The oracle at Delphi and one other sent a correct answer. On receiving this marvelous proof of Apollo's veracity, the king consulted the oracle on two important points, first in regard to the war with the Persians, and then about the length of his reign. To the first question Apollo replied that if he went against the Persians he would cause the downfall of a great empire; which he did in the present war by losing his own to Cyrus.

15. κωφὸς ὢν διετέλει: Herodotus adds this bit of information: that this boy, on seeing a man about to kill his father at the battle of Sardis, suddenly began to speak, saying, "Man, do not slay Croesus!"
  18. τί ἂν ποιῶν: *by doing what*, i.e. *what he should do* (in order to, etc.).
  20. σαυτὸν γινώσκων: like *ἔγνωσ τὴν σεαυτοῦ δύναμιν*, in *Anab. i. 6. 7.*  
περάσεις: sc. τὸν βίον.
  22. πάντα τινά: more indefinite than πάντα alone.
  23. εἰδέναι ἑαυτόν: a prolepsis; do not render like the scriptural "I know thee, who thou art."  
τὸν . . . χρόνον: acc. of extent.
  27. τᾶδε: *in this*, i.e. *for this*, acc. of specification.
- P. 69, l. 2. εἵλοντο: see αἰρέω. Remember that words of choosing take two accusatives.
7. ἀγνοήσας: causal.
  12. ὅποι πορεύοιτο: Cyrus immediately set out for Babylon, subduing on the way the Phrygians, Cappadocians, and Arabians. In this march he followed nearly the same route which the younger Cyrus followed 140 years later in his ill-fated Anabasis.
  13. τι: acc. of specification.  
νομίζων, ἡγούμενος: causal.
  16. περὶ τὴν πόλιν: Babylon at this time was about sixty miles in circumference, laid out in the form of a square, each side being fifteen miles long.
  22. ἔνθεν καὶ ἔνθεν τοῦ τεύχους: i.e. about halfway round the city, making it appear as if he intended to enter upon a regular siege.
  26. κατεγέλων . . . ὥς ἔχοντες: when this was reported to Cyrus he divided his army into twelve parts, as if each was to keep guard one month in the year.  
τῆς πολιορκίας: H. 752; G. 1123.
- P. 70, l. 1. ὀρωρυγμένοι: from ὀρύττω.
2. ἑορτὴν . . . κωμάζουσιν: "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand," Daniel v. 1.
  3. εἶναι: the usual construction with ἀκούω is the participle.  
ὅλην τὴν νύκτα: why acc.?
  5. ἀνεστόμωσε τὰς τάφρους: for the water of the river to flow into them.
  8. ἀνθρώποις: *for men*, dat. of advantage.

10. τὴν χιλιοστύν: i.e. each commander his own thousand.  
 21. ὡς πολεμίοις ἐχρῶντο: i.e. killed them.  
 23. τοῦ θορύβου: take with αἰσθόμενοι.  
 27. ἐσπασμένον: middle, agreeing with αὐτόν.  
 P. 71, l. 6. τοὺς ἐν ταῖς οἰκίαις: object of κηρύττειν, while τοὺς Συριστὶ ἐπισταμένους is subject: he bade those who understood Assyrian to tell those in the houses to remain within doors.  
 εἰ δέ τις: write the sentence in the form of direct speech.  
 9. τετιμωρημένοι ἦσαν: for they more than any others had suffered from Assyrian cruelty.  
 13. ἐαλωκυῖαν: perfect participle of ἀλίσκομαι, in indirect discourse.  
 22. τῶν καταπεπραγμένων: partitive gen. with κοινῶνας. This refers especially to the Medes.  
 25. τούτους: the friends and allies of Cyrus. Thus the Babylonians were reduced practically to the condition of servitude. Cyrus chose the city for his capital, and proceeded at once to place his country on a practical basis, choosing wise counselors and trusty officials, and trying in every way to better the condition of the people and raise the standard of character, public and private.  
 P. 72, l. 1. διηγησόμεθα: the force of διὰ here is like *per* in Latin, "we will tell you *all* about it."



Μηδικὴ στολή

4. τὰς Μηδικὰς στολάς: these garments differed greatly from the simple short cloaks or tunics of the Persians. Cyrus's chief idea in the whole proceeding was to make as brilliant and gorgeous a spectacle as possible, in order to impress upon the people at large the dignity and splendor of the new ruler. At the same time it would give his opponents a hint of the resources at his command. See lines 18 and 19.  
 8. ὡς ἂν: *in the way in which, just as*.  
 10. ῥηθείῃ: from εἶπον.  
 18. ἰδεῖν: the infinitive in this use corresponds to the Latin *sūpere* in *ū*, as *pulcherrima visu*.  
 22. τοῖς ἄλλοις ἡγεμόσιν: like ἀνθρώποις, p. 70, l. 8.  
 26. στοῖχοι: these preliminary details do not differ greatly from those of our own processions.  
 P. 73, l. 1. καθέσταςαν: 2 pluperfect, intransitive. So also ἔσταςαν, a few lines below.  
 9. τῷ Δί: *in honor of Zeus*.  
 11. θῦμα: in apposition with ἵπποι.  
 12. ἄρμα λευκόν: i.e. a chariot with white horses.  
 ἐστεμμένον: i.e. (from στέφω) probably with oak.  
 15. ῥ: dat. of advantage.  
 16. πῦρ: acc.



18. ὀρθὴν ἔχων τὴν τιάραν: the king's tiara alone was allowed to be worn in this way, all others being made of soft material, hence falling to one side. Cf. Anab. ii. 5. 23, where τὴν τιάραν ὀρθὴν ἔχειν ἐπὶ τῇ καρδίᾳ is used meaning *to aspire to royal power*.

21. διαδήμα: this was a blue band embroidered with a white pattern.

25. ἐκπλαγέντες: from ἐκπλήττω.

P. 74, l. 4. εἰς ἑκατόν: i.e. in solid squares with a front and depth of one hundred men.

6. ἐπὶ τεττάρων: *in column of fours*.

11. ἐμεμλήκει αὐτῷ ἱππικῆς: H. 742; G. 1105, 1161. What is the English usage?

16. τῷ ἡμίσει: dat. of degree of difference.

20. καί: *even*.

21. ἀνδρὸς ἀγαθοῦ: like *δτον*, p. 65, l. 10.

23. βῶλῳ: dat. of means, instead of a direct object.

ἀνέιλετο: from ἀναιρέω.

24. Φεραυλᾶ: gen. like τοῦ ἀνδρός, above. Similar are τίνος, in line 27; οὐδενός and ἐκείνου, in lines 1 and 3 of page 75.

27. ἔφη: i.e. ὁ Κύρος.

P. 75, l. 5. μαινόμενος . . . ὥς ἔοικεν: *it is some mad fellow, apparently*.

7. γῆς: gen. with καταπλέων.

τὸ γένειον: acc. of specification. Translate, *with his chin covered with dirt and blood*. So also ῥίνα.

12. οἶμαι γε οὐχ ἡμαρτηκέναι: *I think that I have not missed*.

13. ἄν ἐδίδους: a present unreal apodosis.

15. σοι τῆς ἐμῆς δωρεᾶς: cf. the construction of ἐμεμλήκει, p. 74, l. 11.

23. φανεροὶ ἦσαν ἔχοντες: find other instances of this idiom.

27. τὸν Κύρον: subject of πέμπειν.

P. 76, l. 1. οἷς: dat. of cause with ἡσθελς (H. 984; G. 1586).

3. ὄντα: render by a relative clause.

5. τούτῳ: like πλήθει, p. 65, l. 20.

ἀνθρώπων: H. 748; G. 1117.

τῷ εἶναι: in apposition with τούτῳ.

10. τὰ μέν, τὰ δέ: sc. ἔργα. They are objects of ἐπιδεικνυσθαι.

ποιούντα: acc. masculine agreeing with the omitted subject of the infinitive; it expresses means: *by doing harm to men*.

13. ἄν: take with δοῦναι: *do you think you could give?*

14. τῷ: τινι.

18. ἄν: sc. δόλῃν.

26. τὰ μέν: τὰγαθά. τὰ δέ: τὰ κακά.

P. 77, l. 3. μνηστήρα: in apposition with με.



Τιάρα (ὀρθή)

4. ἐκπώματα πολλά : i.e. as a dowry.  
 6. ὦν : H. 743 ; G. 1112.  
 8. οὐκ οἶδ' εἰ : as we say, *I do not know but*.  
 14. ταύτην τὴν τέχνην : H. 718 ; G. 1058.  
 15. τὸ γινῶναι : what case ?  
 25. ἔσθι : from οἶδα.  
 26. ὥσπερ καὶ ἐγὼ : *just as I have done*.  
 29. ψυχρῶ : for unlike most Eastern princes of that or any other time, Cyrus had never had any love affairs.  
**P. 78**, l. 1. ἔχοις : δύναιο.  
     συνόισει : from συμφέρω.  
 4. Τιγράνη : dat. of advantage.  
 11. τῶν τῆς παιδός : sc. χρημάτων, *the girl's fortune*.  
 14. φίλος : the fact that he was a friend of Cyrus, was an assurance that he would never lack riches.  
 21. χρυσοῦ : gen. of material. Artabazus regards the kiss given him by Cyrus as more valuable than gold and silver.  
 24. ἀναμενῶ : though he was already well on in years.  
**P. 79**, l. 3. τοῖς ἄλλοις : i.e. the other Persians.  
 4. τὴν Μηδικήν : sc. χώραν.  
 13. γυναῖκα : in apposition with ταύτην.  
 21. ὅποσα . . . χαριεῖσθαι : *as many as he thought would please Cyaxares as well*.  
**P. 80**, l. 9. δόντες, καταστήσαντες : express means.  
 17. πολλῶν καὶ ἀγαθῶν : depends on ἐμποδῶν ἀλλήλοις ἔσεσθαι, H. 748 ; G. 1117.  
 19. Κύρου : sc. ἡ βασιλεία ἐσται.  
 23. εἴ τι δέοι : the direct form would be εἰάν τι δέη.  
 25. συνδόξαν : H. 973 ; G. 1569.  
 26. γαμεί τὴν Κναξάρου θυγατέρα : of course the real facts were quite different, as you have seen.  
 27. στρατιάν : compare this army with the modest force with which he first went to aid Cyaxares.  
**P. 81**, l. 8. τὰ πέρατα : sc. ἦν.  
 11. ἐν Βαβυλῶνι : this truly royal city was his real capital.  
 12. ἐν Σούσοις : this Persian city made a fine residence for the raw and windy months, as it was protected by a friendly mountain range from the cold winds. On the site of Susa, a number of fine ruins have been found, among them palaces of Darius and Xerxes.  
 13. ἐν Ἐκβατάνοις : the old capital of Media, a splendid city, though not so magnificent as Babylon or Nineveh.  
 16. μάλᾳ δὴ πρεσβύτης : about seventy, or, as some say, nearly eighty years of age.  
 20. τὰ ἱερά : the sacrifice spoken of in § 71.  
**P. 82**, l. 2. ἠδέως ἀναπαύοιτο : his words were, Ἠδέως ἀναπαύομαι.

3. σίτου : H. 742 ; G. 1102.
  6. ἔτυχον ὄντες : find several other examples of this construction.
  8. λόγου : H. 738 ; G. 1099.
  11. τελευτήσω : not future.  
πάντα : *in every respect*.
  15. πάντων : after ἐτύγχανον. Find other instances of this use.
  22. μακαριζόμενος : predicate, *blessed*.
  26. διδούς : *in or by giving*.  
μείζω : *μείζονα*.
- P. 83, l. 2. ἀλυποτέραν : see in the Story of Persia how sadly these hopes of Cyrus failed of realization. Cambyses seems not to have inherited either his father's moral character or his undaunted spirit.
5. φύεσθαι : *grow*, i.e. *are by nature*.
  6. ἕκαστον : subject of τίθεσθαι.
  11. τοῦ χαρίζεσθαι ὑμῖν : cf. the construction in p. 74, l. 11.
  12. μήτε θῆτε, ἀπόδοτε : the aorist subjunctive is used in a negative command instead of the aorist imperative.
  17. δεξιᾶς : like λόγου, p. 82, l. 8.
  18. ζώντος : sc. ἐμοῦ.
  26. εὐεργετοῦντες : conditional.  
καί : *also*.
- P. 84, l. 3. οὕτως ἐτελεύτησεν : contrast with this peaceful end the death of Cyrus as given in the historical account.





## EXERCISES IN GREEK COMPOSITION BASED ON THE TEXT.

EACH section is intended to give practice on at least one important point of syntax, as Final Clauses, Potential Optative, etc., which will be found as a "golden text" with the proper grammar references at the beginning of the section. Constructions of secondary importance are given as footnotes. An endeavor has been made to keep in circulation constructions when once introduced, so that in course of the seventy-four exercises the pupil will have passed several times through the whole range of first-year syntax. The sentences for translation are varied from time to time by short bits of connected prose, the last ten exercises being all in this form.

The references are to the grammars of Hadley and Allen (H.) and Goodwin (G.).

**1. The Subject and the Verb.** H. 601, G. 894; H. 603, 604, G. 899, 1, 2.

1. The palaces of the Persians were in the public square.
2. The Persians<sup>1</sup> had both palaces and other public buildings.
3. There were four divisions of the square.
4. The boys<sup>1</sup> had one part, the young men another.

<sup>1</sup> H. 768, G. 1173.

**2. Suppositions in Present Time.** H. 893, G. 1390; H. 894, 1, G. 1393, 1.

1. They taught their friends<sup>1</sup> self-restraint.
2. If they are with their teacher, they are learning self-control.
3. If they are (ever) ungrateful, they are punished by the teachers.
4. If they<sup>2</sup> have cups, they dip water from the river.

<sup>1</sup> H. 724, G. 1069.

<sup>2</sup> See 1, second sentence.

**3. Final Clauses.** H. 881, G. 1365.

1. For many days<sup>1</sup> the boys remained in the square.
2. They rise early in order to hunt.
3. They rose early for the purpose of hunting.
4. If they rise<sup>2</sup> early to hunt, they eat more breakfast than the others.<sup>3</sup>

<sup>1</sup> H. 720, G. 1062.<sup>2</sup> Cf. 2, No. 3.<sup>3</sup> H. 755, G. 1153.**4. Particular Suppositions in Past Time.** H. 893, G. 1390.

1. The elders were the teachers<sup>1</sup> of the boys.
2. The magistrates were not chosen from the dishonorable<sup>2</sup> men.
3. If he did that, he was dishonorable.<sup>1</sup>
4. If they do<sup>3</sup> such things, they are adjudged dishonorable.<sup>1</sup>

<sup>1</sup> H. 614, G. 907.<sup>2</sup> H. 620, G. 918.<sup>3</sup> Cf. 2, No. 3.**5. Accusative of Specification.** H. 718, G. 1058.

Mandane, the daughter<sup>1</sup> of the king, had a son, Cyrus<sup>1</sup> by name.<sup>2</sup> He was a fine lad in every respect, and for twelve years<sup>3</sup> surpassed the other boys<sup>4</sup> in self-control and moderation. So his mother often went to the king's palace, that Cyrus might go hunting<sup>5</sup> with the other boys at court.<sup>6</sup>

<sup>1</sup> H. 623, G. 911.<sup>4</sup> H. 749, G. 1120.<sup>2</sup> *Name, ὄνομα, τό.*<sup>5</sup> *Might go hunting: might hunt, cf. 3, No. 3.*<sup>3</sup> Cf. 3, No. 1.<sup>6</sup> *At court, ἐπὶ ταῖς θύραις.***6. Past General Suppositions.** H. 894, 2, G. 1393, 2.

1. Of all the boys<sup>1</sup> Cyrus was the finest in appearance.<sup>2</sup>
2. For he had<sup>3</sup> a crimson tunic and Median bracelets.
3. If Astyages summoned his daughter, she always went to him.
4. So the boys whom<sup>4</sup> he summoned went in order to see<sup>5</sup> Cyrus.

<sup>1</sup> H. 729, e, G. 1088.<sup>3</sup> Cf. 1, No. 2.<sup>5</sup> Cf. 3, No. 3.<sup>2</sup> Cf. 5, No. 1.<sup>4</sup> H. 627, G. 1019.**7. Genitive after Certain Verbs.** H. 742, G. 1102; H. 738, G. 1099.

1. If he wishes<sup>1</sup> him to dine well, he sets many side dishes before him.<sup>2</sup>
2. Cyrus looked at<sup>3</sup> the best of the Medes, in order to see<sup>4</sup> their crimson garments.

3. Cyrus never tasted any spread<sup>5</sup> better than this.<sup>6</sup>

4. If he touched<sup>7</sup> the meats he quickly wiped his hands.

<sup>1</sup> Cf. 2, No. 3.<sup>3</sup> *Look at, ἐμβλέπω, § 6.*<sup>5</sup> *Dinner.*<sup>7</sup> Cf. 6, No. 3.<sup>2</sup> H. 775, G. 1179.<sup>4</sup> Cf. 3, No. 3.<sup>6</sup> Cf. 3, No. 4.

**8. Vivid Future Conditions.** H. 898, G. 1403.

1. If I taste the wine,<sup>1</sup> I shall honor your father.<sup>2</sup>
2. I shall take the office if I pour wine better than the Sacian.<sup>3</sup>
3. Most<sup>4</sup> of them remained in the middle<sup>5</sup> of the palace.
4. I drank the rest<sup>4</sup> of the king's<sup>2</sup> wine.

<sup>1</sup> Cf. 7, No. 3.<sup>4</sup> H. 665, G. 966, 1, 967.<sup>2</sup> H. 666, 667, 668, G. 959, 963; H. 673 and *b*, G. 960. <sup>5</sup> H. 671, G. 978.<sup>3</sup> Cf. 3, No. 4.**9. Verbs of Fearing.** H. 887, G. 1378.

1. I greatly fear that you have mixed poisons in the bowl.
2. I feared that you would not give me<sup>1</sup> the cup.
3. You commanded me<sup>2</sup> many days.<sup>3</sup>
4. You gave me the javelin that I might hunt.<sup>4</sup>

<sup>1</sup> H. 763, G. 1158.<sup>2</sup> H. 741, G. 1109.<sup>3</sup> Cf. 3, No. 1.<sup>4</sup> Cf. 3, No. 3.**10. Circumstantial Participle.** H. 968, 969, G. 1563.

Mandane, Cyrus's mother, was afraid that Cyrus did not wish<sup>1</sup> to return to Persia; so, with the idea of<sup>2</sup> pleasing the child, Astyages asked her<sup>3</sup> to leave him. On hearing this he was glad enough<sup>4</sup> to stay in order to learn to hunt.

<sup>1</sup> Cf. 9, No. 2.<sup>2</sup> *With the idea of*, cf. H. 978, G. 1574.<sup>3</sup> Gen.<sup>4</sup> *Glad enough to stay*, i.e. *stayed most gladly*.**11. Circumstantial Participle of Purpose.** H. 969, *c*, G. 1563, 4.

1. Never did Cyrus leave his grandfather during the night.<sup>1</sup>
2. For he feared that he would not accomplish<sup>2</sup> this for him.<sup>3</sup>
3. His mother went home with the avowed intention<sup>4</sup> of taking Cyrus to his father.

4. If you went<sup>5</sup> to serve the king, you gained a friend.

<sup>1</sup> H. 759, G. 1136.<sup>2</sup> Cf. 9, No. 2.<sup>3</sup> H. 767, G. 1165.<sup>4</sup> *With the avowed intention*, render as "*with the idea of*" in 10.<sup>5</sup> Cf. 4, No. 3.**12. The Verbs of Indirect Discourse.** H. 946, *b*, G. 1523.

Construction of *εἶπον* and *λύω*. H. 932, G. 1481, 1487.

1. Cyrus said that he desired to hunt.
2. He says that he will send guards with him, in order to protect him.
3. They said that they wished to please the king.<sup>1</sup>
4. On receiving<sup>2</sup> it he said, "If I can,<sup>3</sup> I will please you."

<sup>1</sup> H. 764, 2, G. 1159, 1160.<sup>2</sup> Cf. 10, last sentence.<sup>3</sup> Cf. 8, No. 1.

**13. Indirect Discourse : Construction with φημί and Verbs of Thinking.** H. 946 and b, G. 1494, 1495.

1. Cyrus said that he had caught these for his grandpapa.<sup>1</sup>
2. The boy thought that his grandpapa had seen<sup>2</sup> the beasts.
3. Who wishes these beasts which<sup>3</sup> I have caught?
4. He says that he wished what<sup>4</sup> you captured.

<sup>1</sup> Cf. 11, No. 2.    <sup>2</sup> Use the aorist.    <sup>3</sup> H. 994, G. 1031.    <sup>4</sup> H. 996, G. 1026.

**14. Vague Future Conditions.** H. 900, G. 1408.

1. When Cyrus had come in,<sup>1</sup> his grandfather spoke as follows.
2. If the servants run away,<sup>2</sup> we always capture them.<sup>3</sup>
3. If the son of my daughter himself<sup>3</sup> should run off, the same<sup>3</sup> thing would happen.

4. He thinks that it is about time to get ready to punish him.<sup>4</sup>

<sup>1</sup> Render in two ways, H. 970, G. 1568.    <sup>3</sup> H. 678-680, G. 989.

<sup>2</sup> Cf. 2, No. 3.

<sup>4</sup> H. 683 and a, G. 993.

**15. Participial Indirect Discourse.** H. 982, G. 1588.

When Cyrus learned that the king's son was making<sup>1</sup> a great hunt, he himself went to the boundaries of Media. There he saw a vast army and the cavalry wearing<sup>2</sup> those<sup>3</sup> wretched arms. On seeing the horsemen charging,<sup>4</sup> he exclaimed, "Are *they* carrying off our property?"

<sup>1</sup> What tense in the direct form?    <sup>3</sup> H. 670, 673, G. 971, 974.

<sup>2</sup> ἔχοντες.

<sup>4</sup> Charge, ἐλαύνω.

**16. Supplementary Participle.** H. 980, 981, G. 1578, 1580.

1. Cambyases, the father of this<sup>1</sup> lad, is glad to hear this.
2. I thought that your<sup>2</sup> father would be glad to hear the following<sup>3</sup> words.

3. You yourself will say the same<sup>4</sup> things in order that the state may not be vexed.

4. I fear that after hearing this they will blame that<sup>3</sup> system of training.

<sup>1</sup> Cf. 15, note 3.

<sup>3</sup> H. 695, 696, G. 1004, 1005.

<sup>2</sup> H. 689, 690, G. 998.

<sup>4</sup> Cf. 14, No. 3.

**17. Expressions of Time.** H. 720, 759, 782, G. 1062, 1136, 1192.

1. For a long time all<sup>1</sup> his relatives wondered.
2. On the following day the Medes departed in a body.<sup>1</sup>
3. During the night the others all<sup>1</sup> came up.
4. And he<sup>2</sup> said, "Some<sup>2</sup> think this,<sup>3</sup> others<sup>2</sup> the following.<sup>3</sup>"

<sup>1</sup> H. 672, G. 979.

<sup>2</sup> H. 654 and e, G. 981, 983.

<sup>3</sup> Cf. 16, note 3.



**18. Complex Sentences in Indirect Discourse** (λέγω and εἶπον). H. 931, G. 1497.

1. Cyrus says that after he returns home he shall remain for years.<sup>1</sup>
2. Who<sup>2</sup> said that he would learn if he could?<sup>3</sup>
3. If they see<sup>4</sup> any one<sup>2</sup> eating and drinking, they joke him.
4. If any one<sup>2</sup> saw<sup>4</sup> anything<sup>2</sup> good anywhere (που), he ate it.

<sup>1</sup> Cf. 17, No. 1.

<sup>2</sup> H. 277 and *a*; 113, 115–117, G. 415, 416, 418; 141–143.

<sup>3</sup> Write first in the form of direct discourse.

<sup>4</sup> What form of condition? Turn into indirect discourse after ελεξα.

**19. Complex Sentences in Indirect Discourse** (φημι). H. 931, G. 1497.

1. Cyaxares says that he speedily made counterpreparations when he perceived the plot.
2. Cyaxares said that when he saw<sup>1</sup> a plot anywhere<sup>2</sup> he would choose Cyrus general<sup>3</sup> of the army.
3. He fears that the men will not be friendly to him.<sup>4</sup>
4. He went to Cyrus to beg<sup>5</sup> him to choose the men.

<sup>1</sup> What is the real time of this verb?      <sup>4</sup> H. 765, G. 1174. Cf. 14, No. 4.

<sup>2</sup> *Anywhere*. See 18, No. 4.

<sup>5</sup> Cf. 3, No. 3.

<sup>3</sup> H. 726, G. 1077.

**20. Indirect Questions.** H. 932, G. 1479.

1. We will tell you how we reached the border.
2. He asked<sup>1</sup> how great the force was.
3. For it is not safe for them to rush to meet the foe.<sup>2</sup>
4. Flight<sup>3</sup> seemed to Cyrus a difficult<sup>4</sup> matter.<sup>5</sup>

<sup>1</sup> *He asked*, ἤπετο.

<sup>4</sup> *Difficult*, χαλεπός.

<sup>2</sup> H. 772, G. 1175.

<sup>5</sup> Omit.

<sup>3</sup> H. 959, G. 1542, 1546, 1547.

**21. Potential Optative.** H. 872, G. 1327, 1328.

1. Flight<sup>1</sup> would be safer than rushing to meet<sup>2</sup> the foe.
2. Not easily would tents sufficient for all the men be provided by Cyrus.<sup>3</sup>
3. If he is able to go,<sup>4</sup> I will provide tents.
4. He says that he proclaimed contests that the soldiers might be trained.

<sup>1</sup> *Flight*. Cf. 20, No. 4.

<sup>3</sup> H. 818, *a*, G. 1234.

<sup>2</sup> *Rushing to meet*. See 20, No. 3.

<sup>4</sup> H. 948, G. 1519.

**22. Relative and Temporal Clauses.** H. 912, 913, G. 1428, 1429.

1. Whenever they were called to his tent, they were glad to go.<sup>1</sup>
2. Whomever he sees worthy of honor<sup>2</sup> he invites to dinner.
3. I feared that those who were skilled in tactics<sup>3</sup> would not be invited.
4. They had heard for many days<sup>4</sup> that Cyrus wished<sup>5</sup> something of this sort.

<sup>1</sup> *Were glad to go, i.e. went gladly.*<sup>3</sup> H. 753, G. 1139, 1140.<sup>2</sup> H. 746, G. 1133.<sup>4</sup> What case?<sup>5</sup> What construction do verbs of hearing take?**23. Commands and Prohibitions.** H. 873, 874, G. 1342, 1344, 1346.

1. He is evidently<sup>1</sup> afraid that he shall get too small a share.
2. Oh, Zeus, what a cook!<sup>2</sup> It is clear<sup>1</sup> that he is beginning to serve.
3. Never mind! Call him hither.
4. Do not do that, but send all<sup>3</sup> the meat to Cyrus.

<sup>1</sup> H. 981, G. 1589.<sup>2</sup> H. 761, G. 1129.<sup>3</sup> Cf. 17, No. 1.**24. Clauses with ἕως and πρίν.** H. 920-924, G. 1463-1465, 1469-1470.

1. Before he ordered, some of the taxiarchs taught their men<sup>1</sup> tactics.
2. Finally<sup>2</sup> those who<sup>3</sup> were advancing halted.
3. Do not halt<sup>4</sup> until I command.
4. What luck<sup>5</sup> that you advance while the whole<sup>6</sup> army halts.

<sup>1</sup> Cf. 2, No. 1.<sup>3</sup> H. 966, G. 1559, 1560.<sup>5</sup> Cf. 23, No. 2.<sup>2</sup> H. 719, G. 1060.<sup>4</sup> Cf. 23, No. 4.<sup>6</sup> Cf. 17, note 1.**25. Uses of ὥστε.** H. 927, 953, G. 1449, 1450.

When Cyrus hears that some of you are struck by the clods,<sup>1</sup> he will ask what the matter is,<sup>2</sup> for it is evident<sup>3</sup> that some have been struck in the arm<sup>4</sup> or leg, so that they suffer severely. What luck!<sup>5</sup> They so strike as to hit both men<sup>6</sup> and armor.

<sup>1</sup> H. 776, G. 1181.<sup>4</sup> H. 718, G. 1058.<sup>2</sup> *What the matter is, i.e. what you have suffered.*<sup>5</sup> Cf. 24, No. 4.<sup>3</sup> Cf. 23, No. 1.<sup>6</sup> Cf. 7, No. 4.**26. Present Unreal Conditions.** H. 895, G. 1397.

1. If the messenger were present to bring<sup>1</sup> a letter, Cyrus would wish you to come.
2. Come as quickly as<sup>2</sup> possible, for I am pleased with your promptness.<sup>3</sup>
3. If we should station<sup>4</sup> about<sup>2</sup> three thousand hoplites about the palace, the king would be delighted with our force.<sup>3</sup>

4. As <sup>2</sup> he came out he said that <sup>2</sup> he should now be wearing purple and bracelets, if Cyaxares were not king.

<sup>1</sup> Cf. 11, No. 4.

<sup>3</sup> H. 778, G. 1181.

<sup>2</sup> H. 1054, 1, G. 1362, 1476, 1505, 1574, 1456.

<sup>4</sup> Cf. 14, No. 3.

**27. Past Unreal Conditions.** H. 895, G. 1397.

1. If Cyrus had gone out, the Indians would have begun their speech <sup>1</sup> sooner.

2. If you go <sup>2</sup> I shall take the money from home.

3. He says that he will take it whenever you please.<sup>3</sup>

4. He promises not to go <sup>4</sup> out before you begin <sup>5</sup> your talk.<sup>1</sup>

<sup>1</sup> H. 738, G. 1099.

<sup>3</sup> See 22, No. 2.

<sup>5</sup> Cf. 24, No. 3.

<sup>2</sup> Cf. 8, No. 1.

<sup>4</sup> H. 948, *a*, G. 1286.

**28. Wishes in Future Time.** H. 870, 1020, G. 1507.

1. Send ahead a messenger by the road <sup>1</sup> to Armenia.

2. When you are five parasangs distant from him <sup>2</sup> he will collect his cavalry.

3. O that the omens may be favorable !

4. The same things happened on the next day,<sup>3</sup> so that all immediately began to hunt.<sup>4</sup>

<sup>1</sup> H. 719, *a*, G. 1057.

<sup>3</sup> What case ?

<sup>2</sup> H. 748, G. 1117.

<sup>4</sup> *Began to hunt*, imperfect.

**29. Wishes in Present Time.** H. 871, 1020, G. 1511.

1. I wish he were not frightened !

2. O that he may use <sup>1</sup> both the money <sup>2</sup> and the army !<sup>2</sup>

3. We sent the king's son to collect <sup>3</sup> the force.

4. He sees that the women are fleeing<sup>4</sup> and uttering shrieks.

<sup>1</sup> Cf. 28, No. 3. <sup>2</sup> H. 777, G. 1183. <sup>3</sup> H. 969, *c*, G. 1563, 4. <sup>4</sup> Cf. 15, No. 1.

**30. Wishes in Past Time.** H. 871, 1020, G. 1511.

1. O that he had not heard his father's trial !<sup>1</sup>

2. Would that she were not present <sup>2</sup> in the carriage !

3. I hope that he will come in the nick of time, and receive pardon.

4. I wish that he had not promised to pay <sup>3</sup> the tribute.

<sup>1</sup> H. 742, G. 1102.

<sup>2</sup> Cf. 29, No. 1.

<sup>3</sup> Cf. 27, No. 4.

**31. Clauses after Verbs of Fearing.** H. 887, G. 1378.

1. Tigranes was afraid that Cyrus would condemn his father.<sup>1</sup>

2. Let him see to it that he does not do himself harm.<sup>2</sup>

3. I will promise him<sup>3</sup> whatever you leave.<sup>4</sup>

4. In that case you would take away<sup>5</sup> whatever you pleased.<sup>6</sup>

<sup>1</sup> H. 745, G. 1121.

<sup>3</sup> H. 764, G. 1158.

<sup>5</sup> H. 872, G. 1327.

<sup>2</sup> *Harm, κακόν.*

<sup>4</sup> Cf. 22, No. 2.

<sup>6</sup> Cf. 22, No. 1.

**32. Object Clauses.** H. 885, G. 1372.

1. Take care that you send me half of your army.

2. He took pains that more than half<sup>1</sup> should be sent.

3. He paid me twice as much money as<sup>2</sup> he paid you.

4. If you had not already dined,<sup>3</sup> I would invite you to dinner.

<sup>1</sup> H. 755, G. 1153.

<sup>2</sup> Render by *which*, H. 994, G. 1031.

<sup>3</sup> Cf. 27, No. 1.

**33. Double Negatives.** H. 1030, 1031, G. 1618, 1619.

I will not take it, by Jove,<sup>1</sup> even if you send me double what<sup>2</sup> you promised. For if I should do<sup>3</sup> that, Cyrus would never praise my wisdom. But I wish that my army were<sup>4</sup> here. For then Cyrus would be pleased with me,<sup>5</sup> and all the Armenian ladies would talk of<sup>6</sup> my strength.

<sup>1</sup> H. 723, G. 1066.

<sup>3</sup> Cf. 14, No. 3.

<sup>5</sup> Cf. 26, No. 2.

<sup>2</sup> H. 996, G. 1026; cf. 32, No. 3.

<sup>4</sup> Cf. 29, No. 1.

<sup>6</sup> *Talk of, λέγω.*

**34. Οὐ μή with the Subjunctive.** H. 1032, G. 1360.

1. He will not be able to attack the Armenians.<sup>1</sup>

2. The bravest of the Chaldaeans<sup>2</sup> attacked the Medes.<sup>1</sup>

3. Whenever they charged<sup>3</sup> upon them the enemy ran.

4. He says (*φησι*) that some of them<sup>2</sup> were captured when the heights were taken.

<sup>1</sup> H. 775, G. 1179. <sup>2</sup> H. 729, *e*, G. 1088. <sup>3</sup> *Charge upon, θέω εις*, cf. 22, No. 1.

**35. Exhortations.** H. 866, 1, G. 1344.

1. Let us take along all<sup>1</sup> the army which we have.

2. Let us always please Cyrus<sup>2</sup> if we can.

3. Please the king with men<sup>3</sup> and horses,<sup>3</sup> supplies,<sup>3</sup> and money.<sup>3</sup>

4. O that you had not allowed<sup>4</sup> the Armenian to bury all the gold!

<sup>1</sup> Cf. 17, No. 1.

<sup>2</sup> H. 764, 2, G. 1160.

<sup>3</sup> H. 776, G. 1181.

<sup>4</sup> Cf. 30, No. 1.

**36. Particular Conditions, Review of.** H. 893, G. 1390.

1. If he is in the enemy's country, he is sacrificing to the gods.

2. In future<sup>1</sup> let us ask Cyaxares<sup>2</sup> to go rapidly.

3. Finally<sup>1</sup> all the campfires of the Medes were seen.

4. But those guards thought that they were still at a distance from the fires.

<sup>1</sup> H. 719, G. 1060.

<sup>2</sup> H. 743, G. 1112.



**37. Review of General Conditions.** H. 894, G. 1393.

1. If he started the paean, the rest always joined in the chorus.
2. As they marched along<sup>1</sup> they set up a paean in a loud voice.<sup>2</sup>
3. If you lead promptly, they follow on the run.<sup>2</sup>
4. This we will do that the men may be filled with zeal<sup>3</sup> and a spirit of obedience.

<sup>1</sup> H. 969, G. 1563, 7.    <sup>2</sup> H. 776, G. 1181.    <sup>3</sup> Cf. 36, note 2.

**38. Review of Conditions in Future Time.** H. 898, 900, G. 1403, 1408.

1. If the Median cavalry charge against the foe, they will see some<sup>1</sup> dreadful sights.
2. But if they should be unable to shoot, they would speedily become thoroughly frightened.
3. The men<sup>2</sup> in the camp have both wives and children.
4. On seeing<sup>3</sup> the women, the children ran to them with loud cries.<sup>4</sup>

<sup>1</sup> Omit.    <sup>2</sup> H. 768, G. 1173.    <sup>3</sup> H. 969, *a, b, d, e*, G. 1563, 1-6.    <sup>4</sup> Cf. 37, No. 2.

**39. Review of Conditions Contrary to Fact.** H. 895, G. 1397.

1. If Cyrus had not appointed many guards, most of the enemy would have escaped.<sup>1</sup>
2. If the gods were not friendly to us, we should not have met victory.
3. When he learned what<sup>2</sup> each man deserved,<sup>3</sup> he called them together thinking<sup>4</sup> to praise them.
4. O that he were deserving of all this!<sup>2</sup>

<sup>1</sup> *Escape*, διαφεύγω.    <sup>2</sup> H. 746, G. 1133.    <sup>3</sup> *Deserve*, ἀξίός εἰμι.    <sup>4</sup> H. 978, G. 1574.

**40. Final Clauses.** H. 881, G. 1365.

Inasmuch as many of the Assyrians had perished,<sup>1</sup> Croesus abandoned<sup>2</sup> his camp and withdrew by night<sup>3</sup> to the mountains. And in order to march quickly, he left behind many cattle and wagons full of provisions. But those<sup>4</sup> of the Medes who wished,<sup>4</sup> on seeing these, went to the camp and breakfasted there.

<sup>1</sup> H. 970, G. 1568.    <sup>2</sup> Render by a participle.    <sup>3</sup> What case?    <sup>4</sup> H. 966, G. 1560.

**41. Review of Indirect Discourse: Simple Sentences.** H. 930-932, G. 1483, 1487.

1. He says that they encamped in the plain for many days and nights.<sup>1</sup>
2. After going off a long way<sup>1</sup> they came to a wagon full of wine<sup>2</sup> and other things.<sup>2</sup>

3. He said that they had captured all the supplies.<sup>3</sup>
4. He thinks that they will not see the cavalry.

<sup>1</sup> H. 720, G. 1062.    <sup>2</sup> H. 753, c, G. 1139, 1140.    <sup>3</sup> Provisions.

**42. Review of Indirect Discourse: Complex Sentences.** H. 931, G. 1497.

1. He said that the Medes had been summoned by the messenger,<sup>1</sup> when he heard this.

2. He will tell everybody that the messenger was silent whenever Cyrus was present.

3. He said that if we heard<sup>2</sup> all nothing would be done by us.<sup>1</sup>

4. You will not allow us to go away with the army.<sup>3</sup>

<sup>1</sup> H. 818, a, 769, G. 1186, 1234.    <sup>2</sup> What form of condition?    <sup>3</sup> H. 774, G. 1189.

**43. Uses of the Infinitive.** H. 946, 948, 949, 951, 952, 953, 955, 959, G. 1517, 1518, 1522, 1526, 1528, 1532, 1542, 1546, 1547, 1549.

1. It seemed best to the Mede to depart, for he was unable to remain with safety.<sup>1</sup>

2. The idea of remaining<sup>2</sup> was not safe<sup>3</sup> for the messenger,<sup>4</sup> if he wished to please Cyaxares.<sup>5</sup>

3. The king's fear was not pleasant to behold.

4. The messenger came to bring Cyrus a letter.

<sup>1</sup> *With safety*, ἀσφαλῶς.

<sup>4</sup> H. 767, G. 1165.

<sup>2</sup> *The idea of remaining: to remain.*

<sup>5</sup> H. 764, 2, G. 1160.

<sup>3</sup> *Safe*, ἀσφαλής.

**44. Uses of the Participle.** H. 965, 966, 968-970, 980-982, 984, G. 1559, 1560, 1563, 1568, 1578, 1588.

1. On learning that his men were burning the weapons, Cyrus gave orders to distribute the javelins.

2. After distributing the horses they were evidently<sup>1</sup> going off to burn up the rest of the property.

3. Though Gobryas was an Assyrian, his men did not give up their arms.

4. Those who do not rule much territory<sup>2</sup> are often<sup>3</sup> great leaders.

<sup>1</sup> H. 981, G. 1589.

<sup>2</sup> H. 741, G. 1109.

<sup>3</sup> *Often*, πολλάκις.

**45. Review of Participial Indirect Discourse.** H. 982, G. 1588.

**Uses of Αἰτός.** H. 678-680, G. 989.

During<sup>1</sup> the same day Cyrus noticed<sup>2</sup> that many cattle were grazing<sup>3</sup> near the walls. Many flocks also appeared,<sup>4</sup> which the Persians them-

selves saw and wished to capture. But Gobryas drove them all within the fortifications in order that the men of Cyrus might not get them on that day.<sup>5</sup>

<sup>1</sup> What case?

<sup>3</sup> *Graze, νέμομαι.*

<sup>2</sup> *Notice, αισθάνομαι.*

<sup>4</sup> H. 604, G. 899, 2.

<sup>5</sup> Is the same case to be used here and in the first sentence?

#### 46. Review of Wishes. H. 870, 871, G. 1507, 1511, 1512.

1. Oh that Gobryas may give us a pledge !
2. Would that he had led out all his men with him !
3. Well,<sup>1</sup> I wish that he were leading off<sup>2</sup> his men, since it is possible<sup>3</sup> to be free.

4. As our cups<sup>4</sup> are<sup>4</sup> not full of darics,<sup>5</sup> he thinks us beggars.

<sup>1</sup> *Well, ἀλλά.*

<sup>4</sup> H. 970, G. 1568.

<sup>2</sup> *Were leading off, when?*

<sup>5</sup> Cf. 41, No. 2.

<sup>3</sup> H. 973, G. 1569.

#### 47. Relative and Temporal Clauses. H. 909, 912, 913, G. 1427-1429, 1465.

1. Whenever he went against Babylon, he fought many foes.<sup>1</sup>
2. Whoever is near the city has many horses and many chariots.
3. I shall remain outside<sup>2</sup> the walls<sup>3</sup> until all those within the town come out against me.<sup>4</sup>
4. In front of the camp<sup>3</sup> were many wagons, some empty, others filled with troops.<sup>5</sup>

<sup>1</sup> H. 772, G. 1175.

<sup>4</sup> *Come out against me, one word in Greek.*

<sup>2</sup> *Outside, ἔξω.*

<sup>5</sup> Cf. 46, No. 4.

<sup>3</sup> H. 757, G. 1148, 1149.

#### 48. Constructions of πρίν, ἕως, ἕσπε. H. 920-924, G. 1463-1465, 1469, 1470.

1. Before Cyrus was ready to depart, he took the horses from some<sup>1</sup> of his soldiers.
2. While you were present you promised me that you would accept<sup>2</sup> these horses.
3. Well,<sup>3</sup> I am ashamed before the gods<sup>4</sup> to go before you are ready.
4. Not until you take back your money will I go away.

<sup>1</sup> H. 724, G. 1069. <sup>2</sup> Cf. 27, No. 4. <sup>3</sup> *Well, cf. 46, No. 3.* <sup>4</sup> H. 712, G. 1049.

**49. Common Ways of expressing Purpose: Final Clauses,** H. 881, G. 1365, (Relative), H. 911, G. 1442; **Future Participle,** H. 969, c, G. 1563, 4; **Infinitive,** H. 951, G. 1532.

1. Come with me to the camp, that we may inspect the soldiers.
2. They proceeded to the army to plan about the supplies.
3. I have come to tell you what to do<sup>1</sup> about it.
4. While the messengers<sup>2</sup> were going off<sup>2</sup> to report this, the Persian horse arrived.

<sup>1</sup> *What to do*, i.e. *what it is necessary to do*.

<sup>2</sup> Cf. 46, No. 4.

**50. Uses of ὥστε**, H. 927, G. 1449, 1450.

1. He was so angry that he considered all men his enemies.<sup>1</sup>
2. The rest of<sup>2</sup> the force was large, so as to be able to overpower the foe.
3. Do not disregard me,<sup>3</sup> O king, for I consider you my father.<sup>1</sup>
4. Let not the king suffer<sup>4</sup> at our hands.<sup>5</sup>

<sup>1</sup> H. 726, G. 1077.

<sup>4</sup> Cf. 23, No. 4.

<sup>2</sup> *The rest of*, see 8, No. 4, and cf. G. 966, 1.

<sup>5</sup> *At our hands*, i.e. *by us*.

<sup>3</sup> H. 742, G. 1102.

**51. Cyrus and Cyaxares.**

1. Cyrus and the Persians, on seeing the others, mounted their horses and led off; but after reaching the tent of Cyaxares, they halted in order to prepare provisions for the king and his men. Then straightway they began to pay less attention to Cyrus.

2. Turn the above into indirect discourse after ἐφη.

**52. Object Clauses.** H. 885, G. 1372.

1. Cyrus used to see to it that all his men should be zealous.
2. He went with them<sup>1</sup> to the hunts and games and gave prizes to the whole<sup>2</sup> army.
3. In this<sup>3</sup> he was better than some modern<sup>4</sup> generals.<sup>5</sup>
4. See to it (σκοπεῖτε) that you give the prizes to those who win.<sup>6</sup>

<sup>1</sup> H. 774, G. 1189.

<sup>3</sup> H. 718, G. 1058.

<sup>5</sup> Cf. H. 965, G. 1559.

<sup>2</sup> H. 672, c, G. 979.

<sup>4</sup> *Modern*, use the word for *now*.

<sup>6</sup> Cf. 32, No. 2.

**53. Potential Optative.** H. 872, G. 1327.

1. The whole army would quickly hear of that.
2. Fear of the camels<sup>1</sup> would prove worse than anything<sup>2</sup> else.



3. They chanced to fear<sup>3</sup> that their leaders would be beaten in battle.  
 4. Croesus was defeated and went marching<sup>3</sup> from the field.<sup>4</sup>

<sup>1</sup> H. 729, c, G. 1085, 3.

<sup>2</sup> Cf. 52, No. 3.

<sup>3</sup> H. 984, G. 1586.

<sup>4</sup> *Went marching from the field*: express by two words.

**54. Verbals in τέος, τέον, and τός.** H. 988–990, G. 1594, 1595, 1597; H. 475, 1, G. 776, 2.

1. When we see the well-known standard of our leader, we will lead on.  
 2. He feared that the standard of the taxiarch would not<sup>1</sup> easily be recognized.

3. All this must be known at once by the soldiers.<sup>2</sup>

4. The cavalry<sup>2</sup> must learn immediately all that is necessary.<sup>3</sup>

<sup>1</sup> *Not, οὐ*. <sup>2</sup> H. 769, b, 991, G. 1596, 1188. <sup>3</sup> *That is necessary*, use a participle.

### 55. Panthea's Sacrifice.

Panthea was a beautiful woman who gave her husband a golden helmet and bracelets and a crimson tunic. She took care that he should not see<sup>1</sup> them until they were entirely<sup>2</sup> ready.<sup>3</sup> They were very valuable,<sup>4</sup> and she had had to break up<sup>5</sup> her jewelry in order to get gold enough for the helmet. But the man was very glad to receive<sup>6</sup> them, and wore<sup>7</sup> them when he marched away to the war.

<sup>1</sup> Cf. 52, No. 1.

<sup>2</sup> *Entirely*, παντάπασι.

<sup>3</sup> *Were ready*, cf. 48, No. 4.

<sup>4</sup> *Very valuable*, i.e. *worthy of very much*.

<sup>5</sup> *Had had to break up*, recast in the form of 54, No. 3.

<sup>6</sup> Cf. 10, note 4.

<sup>7</sup> *wear*, ἔχω.

**56. Uses of "Av.** H. 857–862, G. 1299, 1300, 1302, 1304–1306, 1308, 1315.

1. If you should go up, Cyrus, we would follow you.  
 2. We will advance whenever they start,<sup>1</sup> if you wish.  
 3. Chrysantas would not have given<sup>2</sup> the order to proceed.  
 4. Until the thunder sounds<sup>3</sup> we will follow the eagle.

<sup>1</sup> Cf. 47, No. 1.

<sup>2</sup> Cf. 27, No. 1.

<sup>3</sup> Cf. 48, No. 4.

**57. Negatives,** H. 1018, G. 1607; οὐ, H. 1020–1022, 1024, G. 1608; μή, H. 1019, 1021, 1023, 1025, G. 1610–1612, 1496.

1. O that he had not signaled,<sup>1</sup> in order that the enemy might not halt!

2. I promised not to consider<sup>2</sup> Cyrus a friend.<sup>3</sup>

3. I fear that you did not say that you should not accomplish<sup>4</sup> anything.

4. Do not give the signal; let us not give the signal.

<sup>1</sup> Cf. 46, No. 2. <sup>2</sup> Cf. 48, No. 2. <sup>3</sup> Cf. 50, No. 1. <sup>4</sup> What is the direct statement?

**58. Double Negatives,** H. 1030, 1031, G. 1618, 1619; οὐ μὴ, H. 1032, G. 1360; μὴ οὐ, H. 1033, 1034, α, G. 1610, 1616.

1. He will not again cry out, "Don't follow, my friends."
  2. Neither Croesus nor any one else would do<sup>1</sup> anything bad to Cyrus.<sup>2</sup>
  3. He does not prevent<sup>3</sup> us from fleeing in our chariots.
  4. If you pick up those (who are) fleeing, you will be cut to pieces.
- <sup>1</sup> *Would do*, what mood?      <sup>2</sup> H. 725, α, G. 1073.      <sup>3</sup> *Prevent*, use καλύω.

**59. The Second Aorist of ω Verbs.** H. 320, 435, G. 675, 481.

1. If you fall upon them, they will flee to save themselves.<sup>1</sup>
2. If he saw any fleeing,<sup>2</sup> he followed in order to fight<sup>3</sup> them if he could.<sup>4</sup>

3. If he had seen you, he would not have suffered.

4. Oh, may they not suffer<sup>5</sup> many terrible tortures!

<sup>1</sup> *Save themselves*, use the middle of σώζω.      <sup>4</sup> What style of condition is this?

<sup>2</sup> H. 982, G. 1588.

<sup>5</sup> Cf. 46, No. 1.

<sup>3</sup> H. 969, c, G. 1563, 4.

**60. Cyrus before Sardis.**

After sending a herald to Cyrus with the idea of<sup>1</sup> becoming friends to him, the Egyptians encamped under cover of darkness. On the following day they came to the walls of Sardis and got ready to attack them. But a man who had been a hoplite led them into the city before Croesus knew<sup>2</sup> that they had attacked the town.

<sup>1</sup> Cf. 10, note 2.

<sup>2</sup> Cf. 48, No. 1.

**61. The Second Aorist in μ Verbs,** H. 333-335, 439, 440, cf. 443, G. 506, 678; μ Forms in ω Verbs, H. 489, G. 799.

Cyrus asked Croesus, "How could<sup>1</sup> I best prevent<sup>2</sup> my men from plundering<sup>2</sup> this rich town?" "Why, by doing<sup>3</sup> everything just as I say."<sup>4</sup> "Well, then, tell me what in the world<sup>5</sup> I shall do first." "Lead the men into the town and give them plenty of food, and, most of all, do not let them know that you fear them."

<sup>1</sup> Cf. 53, No. 1.

<sup>4</sup> Cf. 47, No. 2.

<sup>2</sup> Cf. 58, No. 3.

<sup>5</sup> *In the world*, ποτέ (enclitic).

<sup>3</sup> *By doing*, circumstantial participle of means.

**62. Cyrus and Croesus.**

When Cyrus learned of the former happiness of Croesus, he promised in future to take him to Babylon, as all<sup>1</sup> which he considered fine was<sup>1</sup> there. And, as they journeyed along, Cyrus kept saying, "Know thy-

self, Croesus." This he did until they reached<sup>2</sup> the deep trench which was outside the walls. These walls were about<sup>3</sup> twenty stadia in length.<sup>4</sup>

<sup>1</sup> Cf. 46, No. 4.    <sup>2</sup> See § 48.    <sup>3</sup> *About*, ὥς.    <sup>4</sup> *Length*, μήκος, cf. 5, No. 1.

**63. Second Aorists Middle and Passive in ω Verbs.** H. 435, 320 ; 468, 473, 322 ; G. 675, 481 ; 712, 482.

For many days Cyrus had feared that a battle would take place in the night. But after they had followed to the river, he commanded all to halt. Then, before the enemy could perceive<sup>1</sup> what was going on,<sup>2</sup> they marched to the very<sup>3</sup> gates. All whom they met they overpowered with their swords and killed.

<sup>1</sup> Cf. 48, No. 1.

<sup>2</sup> Cf. 20, No. 2.

<sup>3</sup> αὐτός, see § 45.

#### 64. After the Battle.

In a dispatch, Cyrus said that when day broke, and the men saw that the king had been slain<sup>1</sup> and the city taken,<sup>1</sup> they handed over the heights as well. After that, he went on to say,<sup>2</sup> he had immediately taken possession of the heights and sent a detachment of guards to hold them, and had ordered all the Babylonians to surrender all their<sup>3</sup> weapons.

<sup>1</sup> Participle.    <sup>2</sup> *Went on to say*, one word in Greek.    <sup>3</sup> *Their*, use the article.

#### 65. Before the Progress.

On the following day, I shall station files of men on either side of the way just as they would stand<sup>1</sup> if the king were intending to go by. For, if it is possible, the spearmen will strike at all who cause any disturbance. But those who stand before the gates must march<sup>2</sup> to their places in the night-time. In this way only will the king be able to make the progress in safety.<sup>3</sup>

<sup>1</sup> What form of condition?    <sup>2</sup> Cf. 54, No. 4.    <sup>3</sup> *In safety*, see 43, No. 1.

#### 66. Further Arrangements.

"But after you arrive at the inclosure," said Cyrus, "sacrifice the cattle and horses to the gods and heroes. After that, I will get up some sports for you, and will myself ride in the horse-race. And I think, too, that I shall win ; for ever since my early boyhood<sup>1</sup> I have given a good deal of attention to riding. If any of you Persians can ride better than I (can), I will give you a fine horse. But I am sure<sup>2</sup> that I shall win by half a lap."<sup>3</sup>

<sup>1</sup> *Since early boyhood*, ἐνθὺς ἐκ παιδων.    <sup>2</sup> *Am sure*, εὖ οἶδα.    <sup>3</sup> *Lap*, δρόμος.

**67. Cyrus's Dinners.**

If Cyrus gives victims to all who wish to sacrifice, we shall go joyfully to the tent. But I wish that he would invite us to dinner, for he often invites those who he thinks are<sup>1</sup> devoted to him. If he invites us we<sup>2</sup> must go, lest he think that we are not attached to him. I myself should not like to say why I think that none of the other Persians who are<sup>3</sup> his friends are to be invited.<sup>4</sup>

<sup>1</sup> *ελπαι.*<sup>2</sup> Not nominative.<sup>3</sup> *Who are*, render by a participle.<sup>4</sup> *Are to be invited*, future infinitive.**68. The Marriage of Gobryas's Daughter.**

If Gobryas had given his daughter to anybody previously, this word would not have been spoken. But now he would give her very gladly to some deserving person. For Cyrus has promised that whoever marries her shall have<sup>1</sup> many valuable gifts. I should like the presents myself, but see the toils and dangers which Hystaspes has borne in order to get her. See to it that you, too, do<sup>2</sup> the same in all respects.

<sup>1</sup> Cf. 1, No. 4.<sup>2</sup> Cf. 52, No. 4.**69. The Generosity of Cyrus.**

Cyrus will give you five golden cups because you have taken the field with him for five years. Now he always gives horses and cups to all whom he loves,<sup>1</sup> but formerly he used to present husbands to the daughters of the best soldiers, and wives to all who did not already have<sup>2</sup> them. We, however, have<sup>3</sup> no wives, and our children have not any property worth anything.<sup>4</sup> What, then, shall we do? I'll tell you. Go<sup>5</sup> to Cyrus and tell him all that you have told me.

<sup>1</sup> Cf. 47, No. 2.<sup>4</sup> Cf. 22, No. 2.<sup>2</sup> Cf. 47, No. 1.<sup>5</sup> Use a participle.<sup>3</sup> Cf. 1, No. 4.**70. Cyrus visits Cyaxares.**

He said that he had given orders to the rest to march into Media. But Cyrus would like to turn aside to visit Cyaxares. For he wishes to tell him that he has selected a place for him in Babylon, and I fear, too, that he will give him other things of great value.<sup>1</sup> But if he accepts these he will never send his daughter to be<sup>2</sup> a wife to our king. For he knows that after receiving the gifts he will never want to stir from the city again.

<sup>1</sup> *Of great value*, i.e. *worthy of much*.<sup>2</sup> Cf. 11, No. 4.



**71. On returning to Persia.**

All the rest of your army must be left behind if you care to get to the city. Bring whatever gifts are suitable to your father and mother, and leave the rest until you come<sup>1</sup> again. For Cambyses will collect the elders, and when Cyrus is present will speak as follows: "Fellow Persians, you have now a friend who is better and more well-disposed to you than I, and if you choose him as ruler you both<sup>2</sup> will help the country and will yourselves be honored in all Asia."

<sup>1</sup> Cf. 48, No. 4.<sup>2</sup> *Both*, καί.**72. Cyrus in Persia.**

If Cyrus reaches Persia before his father and mother die,<sup>1</sup> he will sacrifice for them before the city. After he has distributed<sup>2</sup> the gifts to all his friends, he will go upon the heights and sacrifice to all the gods. Then he will return<sup>2</sup> home and lay him down to die.<sup>2</sup> If his attendants bring him food he will say, "I do not care for food, but would rather drink."<sup>3</sup> This he will do on the next day and also on the third. Then he will call together all his friends and begin a speech.

<sup>1</sup> Cf. 48, No. 3.<sup>2</sup> Use a participle.<sup>3</sup> *Would rather drink*, i.e. *would drink gladly*.**73. At Cyrus's Bedside.**

On the third day Cyrus said to all the magistrates and others who were present that the end of his life was already near; but they, when he should be dead, must always think of him as entirely successful. For throughout his whole life he had done the things deemed proper by the state,<sup>1</sup> and had always attained everything that he desired. And now he was leaving behind his country preëminently honored and his children happy.

<sup>1</sup> *State*, i.e. *city*.**74. His Last Words.**

And now, Cambyses, as I die, I give you this golden scepter, but it will not keep the throne for you. You must make your allies faithful, and render them loving through good deeds. See to it that you are much more well-disposed to your friends than now, and that you always honor each other. And when you see that I am really<sup>1</sup> dead, mingle my dust with the land which gave it birth, the land which I love, and my soul shall return to the gods who gave (it).<sup>2</sup> And now, my friends, farewell.

<sup>1</sup> *Really*, τῷ ὄντι.<sup>2</sup> *Who gave (it)*, turn by a participle.



## VOCABULARY

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### A

**ἀβλαβής**, ἐς, adj., *without harm; unharmed, unhurt*, 39.

**Ἀβραδάτας**, ου, *Abradates*, king of Susa and husband of Panthea, 55.

**ἀγαθός**, ἡ, ὅν, adj., *good, noble, brave, excellent*, 21, 30, 31, etc.; *καλὸς καγαθός*, *good and true, honorable, worthy, gentlemanly*, 6, 17, 40, 44, 49; *blessings, prosperity*, 68, 71; as noun, *τό*, *good, well-being*, 1, 43, 50; *τά*, *good things*, 40, 42, 45, 46; comp. *ἀμείνων*, *ἀμεινον*, *better; superl. ἀριστος*.

**ἄγαμαι**, ἡγασάμην, ἡγάσθην, *wonder, be astonished; be pleased*, 27, 55; *admire*, 60.

**ἀγγέλλω**, ἐλῶ, ἡγγεῖλα, ἡγγελκα, ἡγγελμαι, ἡγγέλθην, *announce*.

**ἄγγελος**, ὁ, *messenger, envoy*, 26, 28, 29, etc.

**ἀγνοέω**, ἦσω, ἡγνόησα, etc., *not to perceive or know, be ignorant*, 61.

**ἀγορά**, ἡ (ἀγείρω, *assemble*), *assembly of the people; market place, forum, agora*, 1; *things sold in the market, provisions*, 52.

**ἀγοραίος**, ου, adj., *of or belonging to the ἀγορά; lounge in the market place*, 1.

**ἄγριος**, (ᾱ), ου, adj. (*ἀγρός*, *field*), *living in the fields, wild*, 12.

**ἀγχέμαχος**, ου, adj. (*ἄγχι*, *near; μάχομαι*), *fighting hand to hand; for close fight*, 4.

**ἄγω**, ἄξω, ἤξα (rare), ἡγαγον, ἤχα, ἤγμαι, ἤχθην, *lead, conduct, bring*, 7, 15, 20, etc.; *lead out*, 65; *carry, convey*, 29, 35; *carry off, make way with*, 15; *ἄγετε* as interj., *come! well!* 37.

**ἄγών**, ὦνος, ὁ (*ἄγομαι*), *number of people brought together; contest, struggle, trial, battle*, 3, 21, 52, etc.

**ἀγωνίζομαι**, ιούμαι, ἡγωνισάμην, ἡγωνισμαι, ἡγωνίσθην (*ἄγών*), *contend for a prize; of war, hunting, or rivalry, contend, struggle, fight*, 20.

**ἄδειπνος**, ου, adj. (*δεῖπνον*), *supperless*, 68.

**ἀδελφή**, ἡ, *sister*, 26.

**ἀδελφός**, ὁ, *brother*, 30, 45, 55.

**ἀδιήγητος**, ου, adj. (*διηγέομαι*), *not to be described; indescribable*, 58.

**ἀδικέω**, ἦσω, etc. (*ἄδικος*), *do wrong*, 2, 29, 30, 34; *wrong, injure, act unjustly, be wronged*, 34.

**ἄδικος**, ου, adj. (*δίκη*), *wrongdoing, unjust*.

**ἀδίκως**, adv. (*ἄδικος*), *wrongly, unjustly, falsely*, 2.

**ᾄδω** (for *αἰδω*), ᾄσομαι, ᾄσα, ᾄσθην, *sing, praise, celebrate*, 9.

**ᾄει**, adv., *always, ever*, 9, 10, 11, etc.

**ἄετός**, ὁ, *eagle*, 20; *golden eagle as a standard*, 56.

**ἀθλον**, τό, *prize of contest; reward, prize*, 3, 52.

**ἀθροίζω**, σω, ἡθροισα, ἡθροισμαι, ἡθροίσθην (ἀθρός), *gather, collect, muster*, 28, 29.

**ἀθρός**, ᾱ, ον, adj., *in crowds or masses, close together*, 47; *in close order*, 54.

**ἀθυμέω**, ἦσω (ἀθυμος, *without heart*), *be despondent or discouraged, lose heart*, 40.

**Αἰγύπτιοι**, οἱ, *the Egyptians*, 58.

**Αἴγυπτος**, ἡ, *Egypt*, 71.

**Αἰθιοπία**, ἡ, *Ethiopia*, the southern boundary of Cyrus's kingdom, 71.

**αἷμα**, ατος, τό, *blood*, 66.

**αἱματόω**, ὥσω (αἷμα), *make bloody, stain or cover with blood*, 13.

**αἶξ**, αἰγός, ὁ, ἡ, *goat*, 45.

**αἶρέω**, ἦσω, εἶλον, ἤρηκα, ἤρημαι, ἤρεθην, *take, catch; mid., choose, elect, prefer*, 1, 4, 19, etc.

**αἰσθάνομαι**, αἰσθήσομαι, ἡσθόμην, ἥσθημαι, *learn by the senses; perceive, see, notice, hear*, 11, 12, 19, etc.; *perceive by the mind, understand, learn*, 42, 47, 64.

**αἶσιος**, (ᾱ), ον, adj. (αἶσα, *fate*), *boding well, lucky, propitious*, 19.

**αἰσχρός**, ᾱ, ὄν, adj. (αἶσχος, *shame*), *causing shame; disgraceful, unbecoming, base, dishonorable; τό, that which is dishonorable*, 2.

**αἰσχύνομαι**, οὔμαι, ἡσχύνηθην, *be ashamed, feel shame*, 17; *be dishonored or disgraced*, 16, 44, 48, 55.

**αἰτέω**, ἦσω, ἤτησα, etc., *ask, beg, demand, request; mid., ask for one's self, beg, pray for, implore*, 44, 74.

**αἰτιάομαι**, ἄσομαι, ἡτιᾶσάμην, ἡτιᾶμαι (αἰτία, *charge*), *charge, accuse, censure*, 61.

**αἴτιος**, ᾱ, ον, adj. (αἰτέω), *being the cause*, 71.

**αἰχμάλωτος**, ον, adj., *taken by the spear, captured in war, taken prisoner*, 30, 52, 55; *τά, booty*, 44.

**ἀκινάκης**, ον [Persian], *short sword*, 63.

**ἀκμή**, ἡ, *point; highest point, bloom, prime*, 61; *θέρος, midsummer*, 71.

**ἀκοντίζω**, ἰώ (ἄκων, *javelin*), *hurl a javelin, wound with a javelin*, 2, 3, 10, etc.

**ἀκόντιον**, τό, dim. of ἄκων, *javelin, dart*, 13.

**ἀκοντιστής**, οὔ (ἀκοντίζω), *darter, javelin man*, 58.

**ἀκούω**, σομαι, ἤκουσα, ἀκήκοα, ἡκούσθην, *hear*, 6, 9, 12, etc.; *hear of, listen to, heed*, 4, 30.

**ἄκρᾱ**, ἡ (ἄκρος), *headland; citadel*, 64.

**ἀκριβῶω**, ὥσω (ἀκριβής, *exact*), *make exact; understand thoroughly*, 10; *perform exactly, be exact in*, 24.

**ἀκριβῶς**, adv. (ἀκριβής, *exact*), *to a nicety; precisely, exactly*, 38.

**ἄκρος**, ᾱ, ον, adj. (ἄκη, *point*), *at the furthest point; τό, height, summit*, 34, 60, 72.

**ἄκων**, ἄκουσα, ἄκον, adj. (ἐκόν), *against one's will, unwilling, reluctant*, 10.

**ἀλαλάζω**, ἀξομαι, ἡλάλαξα, *raise the war cry (ἀλαλαί), shout aloud*, 34.

**ἄλεινός**, ἡ, ὄν, adj. (ἀλέα, *heat*), *open to the sun; warm, hot*, 71.

**ἄλευρα**, τά (ἀλέω, *grind*), *wheat flour*, 45.

**ἀληθεύω**, σω (ἀληθής), *speak truth*, 45, 61.

**ἀληθής**, ἐς, adj. (λήθω = λανθάνω), *unconcealed; true, real*, 3, 50; *τὰ ἀληθῆ (τἀληθῆ), the truth*, 28, 30.

**ἀλίσκομαι**, ἀλώσομαι, ἦλων (ἐάλων),



- ἦλωκα (ἐάλωκα), *be taken, captured, caught or seized*, 29, 34, 47, 57, 64.
- ἀλλά, conj. (ἄλλος), *otherwise; but, still, stronger than δέ*, 2, 7, 9, etc.; *well, certainly, then, yes*, 13, 15, 17, etc.
- ἀλλήλων, gen. plur., reciprocal pron., *of one another*, 2, 3, 17, etc.
- ἄλλος, η, ο, adj., *another, other, one besides*, 1, 2, 3, etc.; sing., *rest of*, 24, 50, 71; *besides, further, else*, 9, 12, 13, etc.; τὰ ἅλλα or τὰ ἄλλα, *in other respects*, 3, 8, 21, 52.
- ἄλλως, adv. (ἄλλος), *in another way, otherwise*, 50, 55; ἄλλως τε καί, *chiefly, especially*, 42.
- ἀλτικός, ῆ, ὄν, adj. (ἄλλομαι), *good at leaping*, 68.
- ἄλυπος, ον, adj. (λύπη), *without pain; free from care or trouble*, 73.
- ἄλφιτα, τά (ἀλφός, *whiteness*), *peeled barley; barley meal, groats*, 45.
- ἅμα, adv., *at once; at the same time*, 8, 9, 13, etc.; w. participles, *while*, 7, 24, 37, 50, 55; as prep. w. DAT., *at the same time with, together with, at*, 1, 42, 60, 63, 64.
- ἅμαξα, ῆ (ἅμα, ἄγω), *wagon, cart*, 28, 40, 48.
- ἁμαρτάνω, τήσομαι, ἥμαρτον, ἡμάρτηκα, ἡμάρτημαι, ἡμαρτήθην, *miss, miss the mark, fail to hit*, 66.
- ἁμβολάς, ἄδος, ῆ (for ἀναβολάς), *thrown up (γῆ)*, 62.
- ἁμείνων, ἁμεινον, adj., comp. of ἀγαθός, *excellent; better, etc.*, 20, 30; τό, as adv., *better*, 53.
- ἁμελέω, ῆσω, ἡμέλησα, ἡμέληκα (ἀμελής), *have no care for, be careless, neglect, disregard*, 50.
- ἁμελής, ἐς, adj. (μέλει), *careless*.
- ἁμελῶς, adv. (ἀμελής), *carelessly; ἔχειν, be careless*, 2.
- ἁμιλλάσθαι, ἡσομαι, ἡμίλλημαι, ἡμιλλήθην (ἁμιλλα, *contest*), *compete, struggle, strive*, 14.
- ἁμῶν, ἁμυνῶ, ἡμυνα, *keep off; aid, assist, defend*, 38.
- ἁμφί, prep. w. GEN., *about, in regard to*; w. ACC., of place, *near*, 27, 41, 52; of time, *near to, about*, 15, 41, 45; *almost, nearly, about*, 65; *pertaining to*, 22; οἱ ἁμφί τινα, *one's attendants*, 8, 47, 58, 63; with, 40; ἔχειν ἁμφί τι, *be employed or engaged in something*, 44.
- ἁμφιέννυμι or ὕω, ἔσω, ἡμφίεσα, ἡμφίεσμαι, *put round or on*, 10.
- ἁμφότερος, ᾱ, ὄν, adj. (ἁμφω), *each, both*, 10, 20, 25, etc.
- ἄμφω, τῷ (ἁμφί), *both*, 3.
- ἄν, conditional particle, used with (1) the subjunctive in protases of the vivid future form, in combination with conjunctions, as ἐάν (for εἰ ἄν). See also ἐπὶ ἄν, ἐπειδάν, ὅταν, ὁπόταν, etc.; with relatives, as ὅς ἄν, ᾧ ἄν, ὅπως ἄν, ὁποῖος ἄν, ὅποι ἄν, ὥς ἄν, ἡνίκ' ἄν, πρὶν ἄν, etc.; (2) with the optative in apodoses of the vague future form, in potential optatives, and with the secondary tenses of the indicative in contrary-to-fact apodoses.
- ἄν, by crasis for ἄ ἄν.
- ἀνά, prep. w. ACC., *up, along, by*.
- ἀναβαίνω [see βαίνω], *go up, ascend, mount*, 51, 55, 56, 59, 66.
- ἀναβάλλω [see βάλλω], *throw up; mount, assist in mounting*, 59.
- ἀνάβασις, εως, ῆ (ἀναβαίνω), *going up; way up, ascent*, 60.
- ἀναβιβάζω, ἄσω, ἐβίβασα, *causal of ἀναβαίνω, make to go up, have to ascend or mount*, 60.
- ἀναβλέπω [see βλέπω], *look up, 55; look up at, look in the face*, 13, 66.

**ἀναβοάω** [see βοάω], *shout aloud, cry out*, 31, 58, 59.

**ἀναγκάζω**, ἄσω, ἡνάγκακα, ἡναγκάσθην (ἀνάγκη), *force, compel*, 14, 37, 41, 50, 58.

**ἀναγκαῖος**, ᾱ, ον, adj. (ἀνάγκη), *with or by force; necessary*, 16.

**ἀνάγκη**, ἡ (ἄγχω, compress), *force, constraint, necessity*, 29; ἀνάγκη ἐστί = δεῖ, 3, 7, 13.

**ἀνάγω** [see ἄγω], *lead up; lead back, withdraw, retreat*, 60.

**ἀνάθημα**, ατος, τό (ἀνατίθηναι, set up), *votive offering set up in a temple*, 61.

**ἀναιρέω** [see αἰρέω], *take up, pick up*, 25, 66.

**ἀνακαλέω** [see καλέω], *call up; invoke, call upon*, 15, 35, 58.

**ἀνακλάζω**, ἀγξω, ἐκλαγον, *cry aloud, scream out*, 14.

**ἀνακράζω**, ἐκραγον, *lift up the voice; cry out, shout aloud*, 25, 38.

**ἀνακτάομαι**, ἡσομαι, ἐκτῆμαι, *get back again; win over, get the favor of*, 8, 11.

**ἀναλαμβάνω** [see λαμβάνω], *take up; pick up*, 15, 58; *take with one, take along*, 34.

**ἀνᾶλίσκω** (ἀνᾶλῶ), ᾶλῶσω, ἥλωσα (ᾶλωσα), ἥλωκα (ᾶλωκα), ἥλωμαι (ᾶλωμαι), ἥλώθην (ᾶλώθην), *use up, spend, exhaust*, 11, 27; *lose*, 23.

**ἀναμένω**, μενῶ, *wait for, await*, 36, 69.

**ἀνάξιος**, adv. (ἀνάξιος, unworthy), *unbecomingly, unworthily*, 50.

**ἀναξυρίδες**, ων, αἱ, *trousers worn by Eastern nations*, 65.

**ἀνάπαλιν**, adv., *back again; reversely, in inverse order, the contrary way*, 23.

**ἀναπαύω**, σω, *make to cease; bring to a halt, halt*, 49; mid., *wait, stop, halt for rest*, 42, 51; *rest*, 72.

**ἀναπείθω**, πείσω, *bring over to an opinion; persuade, influence, prevail upon*, 61.

**ἀναπέμπω** [see πέμπω], *send up from below*, 64.

**ἀναπετάννυμι** (ύω), πετώ [but see καταπετάννυμι], *spread out; throw wide open, open*, 65.

**ἀναπηδάω**, ἡσομαι, *leap up, jump forward*, 8, 11, 12.

**ἀναστομόω**, ὥσω, *furnish with a mouth; clear out, open up*, 63.

**ἀνασχοίμην**, see ἀνέχω.

**ἀνατείνω** [see τείνω], *stretch up, hold up, lift up*, 39, 58; ἀετὸς ἀνατεταμένος, *spread eagle*, 56.

**ἀνατρέπω** [see τρέπω], *turn up or over; overturn, upset*, 23, 58.

**ἀναχωρέω**, ἔσω, *go back, retreat*, 39, 58, 59.

**ἀναχωρίζω**, σω, *make go back; order to retire, lead back*, 24, 60.

**ἀνδρείως**, adv. (ἀνδρείος, manly), *like a man, in a manly way*, 5; *bravely*, 69.

**ἀνελόμην**, see ἀναιρέω.

**ἀνειμένως**, adv. (ἀνειμένος, ἀνίημι), *without restraint, at one's ease*, 41.

**ἀνετέτατο**, see ἀνατείνω.

**ἄνευ**, prep. w. GEN., *without*, 29, 46.

**ἀνέχω** [see ἔχω], *hold up; mid., bear, endure, sustain*, 3, 53, 68.

**ἀνὴρ**, ἀνδρός, ὁ, *man*, 1, 2, 4, etc.; *husband*, 10, 55, 69; voc. ἀνδρες φίλοι, στρατιῶται, *my friends, fellow-soldiers, etc.*, 37, 39, 46, etc.

**ἀνθ'**, for ἀντί.

**ἄνθρωπος**, ὁ (ἀνὴρ, ὤψ, face), *human being, man*, 24, 59, 61, etc.

**ἀνιάω**, ᾶσω, ἡνιάσα, etc. (ἀνία, grief), *trouble, annoy; grieve, distress, afflict*, 10, 12, 44; pass., *be grieved, annoyed, vexed, enraged*, 23, 41.

**ἀνίδρωτος**, ον, adj. (ιδρώω, sweat),

- without having sweated; without exercise*, 21.
- ἀνίστημι** [see ἵστημι], *make to get up; raise, erect, build*, 62; *mid. w. 2 aor. act., rise, stand, get up*, 3, 15, 46, 51; *start up from ambush*, 47.
- ἀνοίγνυμι** (οίγω), οίξω, ἐφξα (ήνοιξα), ἐφχα, ἐφγωμαι, ἐφχθην, *open, unfasten*, 63.
- ἀνόσιος**, (ἀ), ον, adj., *unholy, impious*, 63.
- ἀντασπάζομαι**, ἀσομαι, *embrace or kiss in return*, 6.
- ἀντέξειμι** (εἶμι), *go out to meet the enemy*, 47.
- ἀντέχω**, ἀνθέξω, ἀντέσχον, *hold against; resist, refuse; hold out against, sustain an attack, withstand*, 58.
- ἀντί**, prep. w. GEN., *in return or exchange for*, 32, 66; *in one's place, instead of*, 30, 32, 53.
- ἀντιδωρέομαι**, ήσομαι, *present in return, present*, 48.
- ἀντικρύ**, adv., *over against, right opposite*; διά, *right through*, 58.
- ἀντίος**, ἀ, ον, adj. (ἀντι), *set against; face to face, facing, opposite, opposing*, 57; ἐκ τοῦ ἀντίου, *before one*, 12; *to meet one* (Lat. *obvius*), 12.
- ἀντιπαρακελεύομαι**, σομαι, *exhort in turn*, 37.
- ἀντιπαρασκευάζομαι**, *prepare one's self in turn, make counter preparations*, 19.
- ἀντιπολεμέω**, ήσω, *wage war against*, 61.
- ἀντιπρόσειμι** (εἶμι), *advance against, go to meet*, 56.
- ἀντιπρόσωπος**, ον, adj. (πρόσωπον), *with the face towards, facing*, 57.
- ἀντιτάττω** [see τάττω], *set opposite to, form against, oppose*, 25.
- ἀνυδρία**, ή (ἵδωρ), *scarcity of water; dryness*, 71.
- ἀνυπέρβλητος**, ον, adj. (ὑπερβάλλω, *go beyond*), *not to be surpassed, invincible*, 74.
- ἄνω**, adv. (ἀνά), *up, upwards, inland; on*, 57; καὶ κάτω, *hither and thither, to and fro*, 7.
- ἀξία**, ή (ἄξιος), *worth, value, deserts, due*, 39.
- ἄξιος**, ἀ, ον, adj. (ἄγω, *weigh*), *weighing as much; of value*, 35; *worthy, worth, befitting*, 22, 55, 69; *deserving*, 39, 42; *with gen. of value, as πολλοῦ, πλειστοῦ, of great value*, 29, 32, 49, 55, 73.
- ἀξιόω**, ώσω, ήξιωκα, ήξιωμαί, ήξιώθην (ἄξιος), *deem worthy*, 55; *think right or best*, 55.
- ἄοκνος**, ον, adj., *without hesitation; untiring, diligent, ever-ready*, 22.
- ἀπαγγέλλω** [see ἀγγέλλω], *take back word, bring tidings, announce, report*, 45, 49, 59.
- ἀπάγω** [see ἄγω], *lead off or away, lead back, withdraw*, 38, 48, 62; *bring in; return, render, pay*, 27, 30; *mid., bear away, lead home*, 32.
- ἀπαθής**, ές, adj. (πάθος), *not suffering or having suffered, intact, unbroken*, 58.
- ἀπαντάω**, ήσομαι, ήντησα, ήντηκα, *go off to meet; meet, encounter*, 47, 49, 63.
- ἀπαριθμέω**, ήσω, *count over; pay back, repay*, 33.
- ἅπας**, ἅσα, αν, adj. (πᾶς), *quite all, the whole; plur., all together*, 16, 21, 33, etc.
- ἀπάτη**, ή, *trickery, deceit, fraud*, 2.
- ἀπειλέω**, ήσω (ἀπειλή), *hold out as promise or threat; threaten*, 43.
- ἄπειμι** (εἶμι), έσομαι, *be away*, 35; *be lacking or wanting*, 3; *be ab-*



**ἄσμενος**, η, ον, adj. (ἡδομαι), *well pleased; gladly, eagerly*, 40.

**ἀσπάζομαι**, ἀσπαί, *welcome kindly; embrace, kiss*, 6, 20, 55, 70; *love, cherish*, 11.

**ἀσπίς**, ἰδος, ἡ, *round shield of hide, overlaid with metal*, 58, 59; **ἐπ' ἀσπίδα**, *to the left*.

**Ἀσσύριος**, ᾱ, ον, adj., *Assyrian*, 44; **οἱ**, *the Assyrians*, 15; **ὁ**, *the Assyrian king*, 37.

**ἀστραπή**, ἡ, *flash of lightning, lightning*, 19.

**ἀστράπτω**, ἡστραψα, *lighten; flash, gleam*, 55.

**Ἀστυάγης**, ους, *Astyages, king of Media, and Cyrus's grandfather*, 5.

**ἀσφαλής**, ἐς, adj. (σφάλλομαι), *not liable to fall; safe, free from danger, secure*, 20, 45, 62; **ἐν ἀσφαλεῖ** (sc. χωρίῳ or τόπῳ), *in safety*, 74.

**ἀσφαλῶς**, adv. (ἀσφαλής), *safely, securely, without danger*, 61.

**ἀτάρακτος**, ον, adj. (ταράττω), *not disturbed; steady, orderly*, 22.

**ἄτε**, adv. (ὅστε, *who*), *just as; inasmuch as, seeing that*, w. partic., 6, 40, 41, 48.

**ἄτιμος**, ον, adj. (τίμη), *in dishonor, disgraced*, 4; *disgraceful, dishonorable*, 49.

**ἄτοπος**, ον, adj., *out of place; strange, unreasonable, absurd*, 61.

**αἰ**, adv., *again, on the other hand*, 3, 4, 10, etc.; *moreover, also, besides*, 19, 65.

**αἰθῖς**, adv., *lengthened form of αἰ*, *again, anew*, 14, 16, 20, etc.; *afterward, later*, 66.

**αὐξάνω**, ἡσώ, ἡὔξησα, ἡὔξηκα, ἡὔξημαι, ἡὔξην, *increase, strengthen*, 52.

**αὐτίκα**, adv. (αὐτός), *forthwith, immediately, at once, soon*, 23.

**αὐτόματος**, (η), ον, adj., *acting of one's own will, spontaneous*, 14.

**αὐτός**, ἡ, ὅν, intens. pron., *self, myself, himself, of one's own accord, of one's self*, 8, 9, 10, etc.; **ὁ αὐτός**, *the same, very*, 28, 37, 45, etc.; *in oblique cases only, as simple personal pronoun, he, she, etc.*, 1, 2, 3, etc.

**αὐτοῦ**, adv. (gen. of αὐτός), *at the very place; here, there*, 11, 29, 44, 57.

**αὐτοῦ**, for *ἐαυτοῦ*.

**ἀφαιρέω** [see αἰρέω], *take away, remove; mid. take away (from), deprive (of)*, 30, 43, 48.

**ἄφθονος**, ον, adj., *without envy; plentiful, in abundance*, 27, 36.

**ἀφίημι** [see ἵημι], *send forth, let go, dismiss*, 53; *let go, relinquish*, 15; *permit, allow, let, leave*, 46.

**ἀφικνέομαι**, ἱξομαι, ἱκόμεν, ἵγμαι, *come to one place from another; reach, arrive, come, attain*, 6, 20, 36, etc.

**ἀφίστημι**, ἀποστήσω, etc. [see ἵστημι], *put away, remove; mid. w. 2 aor. and pf. act., fall away (from), revolt*, 30, 47; *go off, withdraw*, 49.

**ἀχαριστία**, ἡ, *thanklessness, ingratitude*, 2.

**ἀχάριστος**, ον, adj. (χαρίζομαι), *ungracious; ungrateful, thankless*, 2.

**ἄχθομαι**, ἀχθεσθήσομαι and ἀχέσομαι, ἡχθέσθην, *be loaded; be vexed, grieved, or troubled*, 40; *be dissatisfied, vexed, displeased, or angry*, 7, 16, 23, 24, 26.

**ἄχος**, ους, τό (poetic), *pain, distress, grief*, 49.

## B

**Βαβυλών**, ὦρος, ἡ, *Babylon, capital of the Assyrian kingdom in the time of Cyrus, one of the oldest*



and richest cities in the world, 47.

**Βαβυλώνιοι**, *oi*, the Babylonians, 48.

**βαθύς**, *εἰς*, *ύ*, adj., deep, 62.

**βαίνω**, *βήσομαι*, *ξβην*, *βέβηκα*, *βέβαμαι*, *έβάθην*, go.

**βάλλω**, *βαλῶ*, *έβαλον*, *βέβληκα*, *βέβλημαι*, *έβλήθην*, throw, hurl, 25, 66; throw at, strike, 11, 12, 53, 66.

**Βασιλειᾶ**, *ή*, throne, kingdom, royal power, 18, 66, 71, 73, 74.

**Βασιλειον**, *τό* (*βασιλεύς*), kingly dwelling, palace, 63, 65, 72; usually plur., 1, 26, 63, 64.

**βασιλεύς**, *έως*, *ό*, king, prince, chief, 3<sup>o</sup>, 5, 8, etc.

**Βασιλεύω**, *σω* (*βασιλεύς*), be king, rule, reign, 71.

**βέβαιος**, (*ᾱ*), *ον*, adj. (*βαίνω*), firm; constant, assured, stable, 31.

**βέλος**, *ους*, *τό* (*βάλλω*), that thrown; missile, 37, 38, 39, 58.

**βέλτιον**, *βέλτιστα*, adv., used as comp. and superl. of *άγαθός*, better, best.

**βελτίων**, *βέλτιστος*, adj., used as comp. and superl. of *άγαθός*, good, noble, brave, courageous, 4, 10, 40.

**βήπτω**, *ξω*, *έβηξα*, cough, 23.

**βιά**, *ή*, bodily strength; power, force; violence, 74; dat. as adv., by force, 58.

**βίος**, *ό*, life, course of life, manner of living, 4, 61, 72, 73.

**βλάπτω**, *ψω*, *έβλαψα*, *βέβλαφα*, *βέβλαμμαι*, *έβλάφθην*, *έβλάβην*, injure, harm, 31.

**βλέπω**, *ψομαι*, *έβλεψα*, look, face, 24.

**βοάω**, *ήσω*, *έβόησα* (*βοή*), cry aloud, shout, 9, 59, 63.

**βοή**, *ή*, loud cry; shout, shouting, 58.

**βοηθέω**, *ήσω* (*βοηθός*, assisting), run up with shouts; run up, go to the rescue, aid, assist, 27, 71.

**βουλεύω**, *σω*, *έβούλενσα*, *βεβούλενκα* (*βουλή*, counsel), deliberate; determine, plan, devise; mid., counsel with one's self, deliberate, plan, 14, 20, 49.

**βούλομαι**, *ήσομαι*, *βεβούλημαι*, *έβουλήθην*, will, wish, desire, choose, prefer (*μᾶλλον*), 7, 8, 9, etc.

**βοῦς**, *βοός*, *ό*, *ή*, bull, ox, cow, 40, 45, 65, 67.

**βροντή**, *ή*, thunder, 19, 56.

**βρῶμα**, *ατος*, *τό* (*βιβρώσκω*, eat), that eaten; food, meat, 7.

**βρωτός**, *ή*, *όν*, adj., verbal of *βιβρώσκω*, eat; to be eaten; *τό*, eatable, meat, 45.

**βῶλος**, *ή*, lump of earth, clod, 25, 66.

## Γ

**Γαδάτᾱς**, *ον*, Gadatas, an Assyrian officer, 47.

**γαμέω**, *μῶ*, *έγημα*, *γεγάμηκα*, *γεγάμημαι* (*γάμος*), marry, wed, take to wife, 1, 45, 68, 71.

**γάμμα**, indecl., letter Gamma, 56.

**γάμος**, *ό*, marriage, wedding, 68.

**γάρ**, conj., postpositive; introducing a reason, for, since, as; at the beginning of a promised narration, now; in questions, why, what, 7, 13.

**γαστήρ**, *τρός*, *ή*, belly, stomach, 59, 68; appetite, food, 2.

**γε**, enclitic particle, calling attention to the word or words before it by limiting the sense. It may be translated at least, at any rate, but is best rendered by emphasizing the words modified, 5, 7, 12, etc.

**γεγονός**, see *γίγνομαι*.

**γελάω**, *άσομαι*, *έγέλασα*, *έγελάσθην*, laugh, 17, 23, 24, 25.

**γελοῖως**, adv. (*γελοῖος*), laughably, ridiculously, 9.

γέλως, ωτος, ὁ (γελάω), *laughing, laughter*, 8, 23, 25.

γενεά, ἡ (γίγνομαι), *birth*, 2.

γενέθλιος, ον, adj., *of one's birth*; τὰ, *birthday feast*, 9.

γένειον, τό (γένυς, jaw), *chin*, 66.

γενναῖος, (ᾱ), ον, adj. (γέννα, birth), *suited to one's birth*; *noble, well-bred, clever*, 14.

γένος, ος, τό (γίγνομαι), *birth*; *race, family*, 44, 70.

γεραίτερος, ᾱ, ον, adj., comp. of γεραίος, *old*, 1, 4, 19, 71.

γέρρον, τό, *wicker shield*, usually oblong and covered with oxhide, 3, 4, 20, 25, 58.

γέρων, οντος, ὁ, *old man*, 16.

γεύω, σω, ἔγευστα, γέγευμαι, *give a taste*; mid., *taste*, 7.

γῆ, γῆς, ἡ, *earth, land, ground*, 34, 35, 50, etc.; *land, region, country*, 36; *personified, Earth*, 66.

γῆρας, ας (ως), τό (γέρων), *old age*, 44.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγέννημαι, *be born, spring, arise*; *come, occur, take place*, 13, 19, 29, etc.; *be, become*, 1, 15, 19, etc.; *amount to, make*, 19.

γινώσκω, γινώσσομαι, ἔγνων, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, *learn to know*; *know*, 17, 42, 61; *find out*, 6, 30; *convict*, 2; *find, see*, 7, 12, 14, etc.; *form an opinion, judge, think*, 7, 21, 22, 50; *realize*, 29.

γνώμη, ἡ (γινώσκω), *means of knowing*; *mind, understanding*, 9; *thought, judgment, opinion*, 39, 51; *consent, agreement, concurrence*, 70.

γνωστός, ἡ, ὄν, adj., verbal of γινώσκω, *to be known*; *known*, 54.

γονεύς, ἑως, ὁ (γελνομαι, beget), *father*; οἱ, *parents*, 2.

γόνυ, ατος, τό, *knee*, 12.

γράμμα, ατος, τό (γράφω), *that drawn or written*; *μανθάνειν, read*, 2.

γρυπός, ἡ, ὄν, adj., *hook-nosed*; *curved, rounded, prominent*, 68.

γρυπότης, τητος, ἡ (γρυπός), *hookedness*, 68.

γυμνάζω, ἄσω, ἐγύμνασα, γεγύμνακα, γεγύμνασμαι, ἐγυμνάσθην (γυμνός), *train naked*; *exercise, accustom*; mid., *practice one's self, exercise*, 25.

γυναικίος, (ᾱ), ον, adj. (γυνή), *of or belonging to women*; *woman's*, 69.

γυνή, γυναικός, ἡ, *woman, wife*, 29, 30, 31, etc.

Γωβρύας, ον, Gobryas, an Assyrian noble, who sought Cyrus's friendship, 44.

### Δ

δάκρυον, τό, *tear*, 16, 50, 55.

δακρύω, ὕσω, ἐδάκρυστα, δεδάκρυκα, δεδάκρυνται, *weep, shed tears, lament*, 30, 49, 50, 63.

δανείζω, σω, ἐδάνεισα, δεδάνεικα, δεδάνεισμαι, ἐδανείσθην (δάνος, loan), *put out money at usury*; *lend, loan*, 32.

δαπανάω, ἥσω, etc. (δαπάνη), *expend, consume, use up*, 3.

δάρεικός, ὁ, daric or gold stater, a Persian coin worth about \$5.40, said to have been first coined by Darius Hystaspes, 46.

δασμός, ὁ (δατέομαι, divide), *division*; *tribute*, 27, 28, 29, etc.

δέ, adversative conj., postpositive, *but, on the other hand, while*, often with little adversative force, and better rendered *and, then*, etc.

δέδοικα, ξδεια, δέδια, *fear, be alarmed*, 9, 38.

δεῖ, δεήσει, ἐδέησε, impersonal (from

- δέω**, *bind*), it is necessary, one must or ought, 1, 3, 4, etc.; there is need (of), 46; τὰ δέοντα, necessities, provisions, 42, 54.
- δείκνυμι**, *δείξω*, *ἔδειξα*, *δέδειχα*, *δέδειγμαί*, *ἐδείχθην*, *bring to light*; *show*, *point out*, 31, 66.
- δείλη**, ἡ, *afternoon*, *early evening*, 45.
- δεινός**, ἡ, *όν*, *adj.* (*δέος*, *fear*), *fearful*, *terrible*, *formidable*, 37, 38, 53, 58; τὰ, *ill fortune*, 59; *able*, *clever*, *skilled*, 68.
- δειπνέω**, ἡσω, *ἐδείπνησα*, *δεδείπνηκα*, *make a meal*; *dine*, *sup*, etc., 7, 32, 45, etc.
- δείπνον**, τό (*δάπτω*, *devour*), *dinner*, *supper*, 3, 7, 9, etc.
- δειπνοποιέω**, ἡσω, *give a dinner*; *prepare dinner*, *dine*, 28.
- δέκα**, *num. adj.*, *indecl.*, *ten*, 3, 4, 19.
- δεκάκις**, *adv.* (*δέκα*), *ten times*, 50.
- Δελφοί**, οἱ, *Delphi*, a famous oracle in Phocis, at the foot of Mt. Parnassus, 61.
- δεξιόμοι**, ὥσομαι, *ἐδεξιόσάμην* (*δεξιᾶ*), *greet with the right hand*; *hold out one's hand*, *take by the hand*, 74.
- δεξιός**, ἄ, *όν*, *adj.* (*δέχομαι*), *on the right hand* or *side*, 20, 56; τό (*sc. κέρας*), *right wing*, 56, 57; ἡ (*sc. χεῖρ*), *right hand*, often used as pledge of good faith, 4, 20, 25, etc.
- δέομαι**, *δεήσομαι*, *ἐδεήθην* (*δέω*, *lack*), *lack*, *want*, *need*, *require*, 3, 11, 43, 48; *want*, *wish*, *desire*, *ask*, 8, 10, 11, etc.
- δέρη**, ἡ, *neck*, *throat*, 6.
- δεσπότης**, *ον*, *master* (of a house); *lord*, *master*, 41, 44, 61.
- δεῦρο**, *adv.*, *to this place*, *hither*, 23.
- δεύτερος**, ἄ, *ον*, *adj.* (*δύο*), *second*, 45; τό, *for a second time*, *again*, *secondly*, 23.
- δέχομαι**, *ξομαι*, *ἐδεξάμην*, *δέδεγμαί*, *ἐδέχθην*, *receive*, *take*, *accept*, 13, 16, 44, etc.; *receive hospitably*, *entertain*, 20; *receive* (an attack), 34, 57.
- δέω**, *δήσω*, *ἔδησα*, *δέδεκα*, *δέδεμαι*, *ἐδέσθην*, *bind*, *chain* or *tie up*, 14.
- δή**, *postpositive particle*, used to give greater exactness to the word which it influences (probably a shortened form of ἡδη), *now*, *in truth*, *indeed*, *surely*, *really*, *I assure you*, *you know*, of course, etc., but in many cases it is best rendered by merely emphasizing the word modified.
- δηλος**, (η), *ον*, *adj.*, *visible*; *clear*, *manifest*, *evident*, 23, 29, 44, 60, 71.
- δηλώω**, ὥσω, etc. (*δηλος*), *make evident*, *show*, 31.
- δήμος**, ὁ, *country district*; *people*, *nation*; *common people*, *plebs*, hence *common soldiers*, *privates*, 19.
- δημόσιος**, ἄ, *ον*, *adj.* (*δήμος*), *belonging to the people* or *state*; *public*, *state*, 3.
- δηώω**, ὥσω, *ἐδήωσα*, *δεδήωμαι*, *ἐδηώθην* (*δήιος*, *hostile*), *lay waste*, *ravage*, 36.
- δήπου**, *adv.*, *perhaps*, *it may be*; *doubtless*, *of course*, *indeed*, 55.
- διά**, *prep.*, *through*; *w. GEN.*, *through*, *by*, 58, 62, 63, etc.; *in*, 44, 54; *after*, 17; *through*, *all through*, *over*, 37; *w. ACC.*, *on account of*, 8, 10, 17, etc.
- Δία**, *see* Ζεύς.
- διαβαίνω** [*see* βαίνω], *step across*; *pass through*, *cross*, *march over*, 20, 36, 40.
- διαβάλλω** [*see* βάλλω], *throw over*; *slander*, *calumniate*, 18.
- διαβιβάζω**, *βιβῶ*, *causal of διαβαίνω*,



- carry over, have go over, lead over, 40.
- διαγγέλλω** [see ἀγγέλλω], give notice by a messenger; communicate, tell, announce, 53.
- διάγω** [see ἀγω], lead through; w. acc., χρόνον, τὰ ἔτη, γῆρας, etc., spend, pass, 4, 14, 44, 51, 71; w. partic., continue, do continually or habitually, 2; spend one's time, 3; live, 71.
- διαγωνίζομαι** [see ἀγωνίζομαι], contend, vie earnestly, 3, 14.
- διάδημα**, ατος, τό (διαδέω, bind round), band, fillet about the tiara, 65.
- διαδιδράσκω**, δράσσομαι, ἐδρᾶν, δέδρακα, run off, escape by flight, get away, 29.
- διαδίδωμι** [see δίδωμι], give from hand to hand; give about, distribute, divide, 8, 13, 16, 64, 72.
- δαίτια**, ἡ, way of living, means of life, diet; life, residence, stay, 71.
- διάκειμαι**, σομαι, used as passive of διατίθημι, be disposed or affected; οικείως, be on familiar terms, 11.
- διακόπτω** [see κόπτω], cut through, cut in two, 58; hew a way through, break through, 38, 53.
- διακόσιοι**, αι, α, num. adj. (δύς, twice; ἑκατόν), two hundred, 19, 65.
- διαλέγομαι**, ξομαι and λεχθήσομαι, ελεξάμην, είλεγμαι, ελέχθην, converse with (dat.), talk with, 22; discuss, expound, 19.
- διαλλάττω**, ξω, ἡλλαχα, ἡλλαγμαί, ηλλάχθην and ηλλάγην, make an exchange; mid., change with one another, exchange, 66.
- διαλύω** [see λύω], loose from one another; disband, break up, dismiss, 24.
- διαμάχομαι** [see μάχομαι], fight it out, fight to a finish, 29.
- διαμένω** [see μένω], remain through; remain, continue, 56.
- διαμετρέω**, ἡσω, measure through; measure off, measure out in portions, 62.
- διανέμω** [see νέμω], distribute, apportion, 44.
- διαπέμπω** [see πέμπω], send off in different directions, send hither and thither, 18, 29; send off, send away, despatch, 63, 67.
- διαπηδάω**, ἡσομαι, leap across; take a leap, 12.
- διαπράττω** [see πράττω], pass over; bring about, accomplish, effect; mid., carry out, perform, effect, 11, 13, 43, etc.
- διαρπάζω** [see ἀρπάζω], tear in pieces; spoil, plunder, 61.
- διασχίζω**, σω, split or cleave asunder; be separated, 41.
- διασώζω**, σώσω, keep safe or preserve through, maintain, keep, 74.
- διατελέω**, έσω, bring quite to an end; w. partic., continue doing or being, do habitually, hence spend time, 4, 61; spend, pass, 4.
- διατίθημι** [see τίθημι], place separately, dispose; mid., treat, use, 45.
- διατρίβω**, ψω, έτρίψα, τέτριμμαί, ετρίβην, rub through; spend or waste time, delay, 3.
- διαφέρω** [see φέρω], carry over, differ from; excel, surpass, be superior, 5, 67.
- διαφυλάττω** [see φυλάττω], watch closely; watch, keep carefully, take care of, 55.
- διδασκαλείον**, τό (διδάσκαλος), teaching place, school, 2.
- διδάσκαλος**, ό (διδάσκω), teacher, master, 2, 4, 10.
- διδάσκω**, ξω, έδίδαξα, δεδίδαχα, δεδίδαγμαί, έδιδάχθην, show, teach, in-



- struct*, 2, 8, 21, 24; *advise*, 31; *tell*, *declare*, 43.
- δίδωμι**, δῶσω, ἔδωκα, 2 aor. ἔδοτον, ἐδῶκα, δέδομαι, ἐδόθην, *give*, 8, 12, 15, etc.; *give over*, *present*, *offer*, 8, 13; *grant*, *allow*, *give power*, 9, 12, 55.
- διερευνητής**, ὁ, *one sent to search*; *scout*, 54.
- διέρχομαι** [see ἔρχομαι], *go through*, *pass through*, *finish*, 18.
- διηγέομαι** [see ἡγέομαι], *relate in detail*, *describe in full*, 64, 66.
- δικάζω**, σω, ἐδίκασα, δεδίκασμαι, ἐδικάσθην (δίκη), *judge*, *give judgment*, 2, 10, 29; *decide* (by law), *settle*, 4; *act as judge*, 2, 10.
- δικαίος**, (ᾱ), ον, adj. (δίκη), *right*, *proper*, 10; *just*, *fair*, 34, 43.
- δικαιοσύνη**, ἡ, *justice*, *uprightness*, 2, 10.
- δικαίως**, adv. (δικαίος), *with justice*, *justly*, *rightly*, 61, 73.
- δικαστής**, ὁ (δικάζω), *judge*, *arbitrator*, 10.
- δίκη**, ἡ, *custom*, *right*; *judgment*, *case*, 10; *trial*, 29, 30; δίκην ἔχω, *have one's deserts*, 61.
- διότι**, conj., for δι' ὅτι, *for what reason*, *wherefore*, *because*, 11, 12, 16.
- διπλάσιος**, ᾱ, ον, adj. (δῖς), *twofold*, *twice as much*, *double*, 32, 33.
- δισχίλιοι**, αι, α, num. adj., *two thousand*, 65, 71.
- δίφρος**, ὁ (for δίφορος), *chariot board*, on which two could stand; *chariot seat*, 55.
- διψάω**, ἤσω, ἐδίψησα, δεδίψηκα, contracting αε into η, as in πεινάω (δίψα), *thirst*, *be thirsty*, 2, 9, 72.
- δίψος**, ουσ, τό, *thirst*, 29.
- διωγμός**, ὁ (διώκω), *chase*, *pursuit*, 38.
- διώκω**, ξω, ἐδίωξα, δεδίωγμαi, ἐδιώχθην, *chase*, *pursue*, 12, 14, 15, etc.; *hunt*, 11, 14.
- δοκέω**, δόξω, ἔδοξα, δέδογμαi, ἐδόχθην, *seem*, *appear*, 3, 6, 7, etc.; *seem*, *think*, 50, 68, 73; *seem best*, 20, 27, 28, etc.; *be thought*, 1, 2, 3.
- δόρυ**, δόρατος, τό, *spear shaft*, *spear*, *pike*, 56, 58.
- δορυφοριᾶ**, ἡ, *guard over something*; *armed body-guard*, 24.
- δορυφόρος**, ον, adj. (φέρω), *spear-bearing*; ὁ, *spearman*, *body-guard*, 65.
- δουλεύω**, σω (δοῦλος), *be a slave*, 32, 33.
- δούλη**, ἡ (δοῦλος), *bondwoman*, *slave*, 55.
- δοῦλος**, ὁ, *born bondman*, *slave*, 30, 44, 50, 60.
- δουλώω**, ὠσω (δοῦλος), *enslave*; *hold subject to one*, 73.
- δραμεῖν**, see τρέχω.
- δρεπανηφόρος**, ον, adj. (φέρω), *bearing a scythe*, *scythed*, 53, 71.
- δρέπανον**, τό (δρέπω, pluck), *scythe*, *sickle*, *hook*, 58.
- δρόμος**, ὁ (ἔδραμον), *running*, *run*, 3, 37; *course*, *place for running or walking*, 66.
- δρύπτω**, ψω, ἔδρυψα, ἐδρύφθην, *tear*; *mid.*, *tear one's flesh*, 31, 38.
- δύναμαι**, ἤσομαι, δεδύνημαι, ἐδυνήθην, and ἐδυνάσθην, *be strong or vigorous*, *be able*, *can*, 3, 8, 9, etc.
- δύναμις**, εως, ἡ, *power*, *ability*, 45; *force*, *army*, 20, 26, 27, etc.
- δυνατός**, ἡ, ὄν, adj. (δύναμαι), *strong*, *vigorous*, *able*; *able*, *possible*, 9, 54.
- δύο**, δυοῖν, num. adj., *two*, 3, 28, 57, 71; *eis δύο*, *two by two*, 63.
- δύσκολος**, ον, adj., *hard to please*; *unpleasant*, *ill-tempered*, 22.
- δυσμενής**, ἐς, adj. (μένος), *full of ill-will*, *hostile*, 64.

δυσοίκητος, *ον*, adj., *bad to dwell in, uninhabitable*, 71.

δυσφορέω, *ήσω* (φέρω), *bear ill; be impatient, vexed or angry*, 24.

δυσχωρία, *ή* (χώρᾱ), *difficult, rough ground, rough places*, 12.

δώδεκα, num. adj., indecl., *twelve*, 1, 5, 71.

δωρεά, *ή*, *gift, present*, 66.

δωρέω, *ήσω* (δῶρον), *give; mid., present (to), bestow (upon), reward*, 45, 69, 70.

δῶρον, τό (δίδωμι), *gift, present, reward*, 16, 35, 45, etc.

## E

ἐάλωκα, see ἀλίσκομαι.

ἐάν, conj. compounded of *ει* ἄν, sometimes contracted into *ήν* and *ἄν*, *if, if haply*, with subj. only; *whether . . . or; ἐάν μή, unless*.

ἐαρ, *ἐαρος*, τό, *spring*, 71.

ἐαρινός, *ή, όν*, adj. (*ἐαρ*), *of spring-time*, 71.

ἐαυτοῦ, *ής, οῦ*, contr. αὐτοῦ, *ής, οῦ*, reflex. pron., *of himself, herself, itself, etc.*, 1, 4, 6, etc.

εἶω, εἶσσω, εἶᾱσα, εἶᾱκα, εἶᾱμαι, εἶᾱθην, *allow, permit*, 1, 9, 12, etc.

ἐβδομος, *η, ον*, adj. (*ἐπτά*), *seventh; τό, for the seventh time*, 72.

ἐγγύς, adv., *hard by, near*, 23, 39, 47, etc.; *nearly, almost*, 66.

ἐγκαλέω [see καλέω], *call in; bring a charge or complaint against, accuse*, 2.

ἐγκαλύπτω, *ψω*, *veil in a thing; mid., cover, veil one's face*, 74.

ἐγκέλευστος, *ον*, adj., *urged on; bidden, commanded*, 51.

ἐγκλημα, *ατος*, τό (*ἐγκαλέω*), *accusation, complaint, charge*, 2.

ἐγκλίνω, *κλινῶ, κέκλιμαι*, *bend in; give way, flee*, 38.

ἐγκράτεια, *ή*, *mastery over anything, control; self-control, abstinence*, 2.

ἐγχέω, *χεῶ, ἔχεα, κέχυμαι*, *pour in wine; fill by pouring in*, 8.

ἐγώ, ἐμοῦ, etc., pron. of first person, *I; strengthened ἐγωγε, I for my part, I at least*, 8, 13, 22, 30, 55.

ἐδαφος, *ους*, τό, *bottom, bed, channel*, 63.

ἐθέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, *wish, will, be willing, care*, 10, 13, 21, etc.; οὐκ ἐθέλω, *refuse*, 35, 46.

ἐθίζω, ἐθιῶ, εἴθισα, εἴθικα, εἴθισμαι, εἰθίσθην (*ἐθος*), *accustom, use; pass., be or become accustomed or used to do*, 3.

ἐθνος, *ους*, τό (*ἐθω*), *number accustomed to live together; tribe, nation*, 18, 71.

ἐθω, pres. only as partic.; otherwise, pf. *εἴωθα* used as pres., *εἰώθειν* as impf., *be wont or accustomed*, 28, 34, 72.

εἰ, conditional conj., with indic. and opt., *if; εἰ μή, unless*; in indir. questions, *if, whether*, 28, 36, 45, 48, 66.

εἰδέναι, *εἰδώς*, see οἶδα.

εἶδον, see ὁράω.

εἶδος, *ους*, τό, *that seen; appearance, form, person*, 5.

εἶεν, opt. pres. of *εἰμί*.

εἰθ', by elision for εἶτα or εἴτε.

εἰκάζω, *άσω, ἤκασα, ἤκασμαι, ἠκάσθην*, *make like to; pass., be made like, resemble*, 25.

εἰκός, *ότος*, τό, neut. partic. of *εἵκοι*, *like the truth; likely, proper, natural*, 20, 23, 24, etc.

εἴκοσι, num. adj., indecl., *twenty*, 4, 56, 62.

εἰκότως, adv. (*εἰκώς*, partic. of *εἵκοι*), *in all likelihood; naturally*, 71.

εἰληφα, see λαμβάνω.

εἶλον, see αἰρέω.

εἰμί, ἔσομαι, impf. ἦν, *be, exist; be permitted or possible (ἔστι), 27; εἶεν, well! 32; τῷ ὄντι, in reality, in fact, 45.*

εἶμι, *go, used as fut. of ἔρχομαι; go, proceed, come, 24, 40, 47, etc.; go forth to attack, rush, 20, 36.*

εἴπερ, εἴπερ, strengthened for εἰ, *if indeed, if really, implying doubt, 26.*

εἶπον, 2 aor. (no pres., φημί, ἀγορεύω, λέγω, etc., being used), ἐρῶ, 1 aor. εἶπα, εἶρηκα, εἶρημαι, ἐρρήθην, *speak, tell, 7, 8, 9, etc.; tell, recount, 14; tell, order, command, 17, 24, 36, 64.*

εἰρήνη, ἡ, *peace, time of peace, 34, 35.*

εἰς, prep. w. acc., *into, to, towards, against, 1, 2, 4, etc.; into, at, 71; upon, 7, 12, 29, 36; to, among, 36, 70, 71, 72; for, to, of purpose, 56; for, 20, 21, 25, etc.; in regard to, as to, 5; in, 1, 12, 47, 59; of time, in, about, 33, 69; εἰς καιρὸν, in the nick of time, seasonably, 30; εἰς δύναμιν, as far as in one lies, 45; with numerals, to the number of, about, 35, 44, 65, 71; distributively, εἰς δύο, εἰς τέτταρας, by twos, by fours, 63, 65.*

εἰς, μᾶ, ἕν, gen. ἐνός, μᾶς, ἐνός, num. adj., *one, 1, 3, 10, etc.; καθ' ἑν ἑκαστον, each separately, 30.*

εἰσάγω [see ἀγω], *lead in, introduce, 41.*

εἰσείμι (εἶμι), *go into, enter, 21, 23, 26, 45, 60.*

εἰσερχομαι [see ἔρχομαι], *go in or into, enter, 14, 18, 36, 45.*

εἰσκαλέω [see καλέω], *call in, summon within, 64.*

εἰσκομίζω [see κομίζω], *carry into or to, bring in, 12, 13.*

εἴσοδος, ἡ, *way in; approach, entrance door, 9, 38.*

εἰσπίπτω [see πίπτω], *fall into; rush or burst into, 59, 63.*

εἰσφέρω [see φέρω], *bear or carry into; bring in, contribute, 52.*

εἴσω, adv., *inside, within, 45, 63.*

εἶτα, adv., *then, next, 9, 62.*

εἴτε (εἰ, τε), generally doubled, *whether . . . or, 62, 65, 73.*

εἴωθα, see ἔθω.

ἐκ, or (before a vowel) ἐξ, prep. w.

GEN., *from, out of, 1, 4, 8, etc.; after, 30, 47; on (of place), 65; ἐκ πολλοῦ, a long way off, 57; ἐκ τοῦ ἀντιοῦ, before one, 12; ἐκ τοῦ ἔμπροσθεν, opposite, 24; ἐκ τούτου or τούτων, in consequence of this, after that, thereupon, 2, 8, 17, etc.; of time, in, 6, 11; ἐξ ἀρχῆς, as at first, 14, 24.*

ἑκαστος, η, ον, adj., *each, every, severally, the several, 1, 4, 8, etc.; τὰ, everything, 5.*

ἐκάτερος, ᾱ, ον, adj., *each of two, either, 10, 51.*

ἐκατέρωθεν, adv., *on each hand, on either side, 25, 56, 65.*

ἐκατόν, num. adj., indecl., *a hundred, 21, 32, 41, 53, 65.*

ἐκβάλλω [see βάλλω], *throw out; turn out, depose, 8.*

Ἐκβάτανα, ων, *Ecbatana, chief city of Media, 71.*

ἐκβοηθέω, ἦσω, *march out to aid; make a sally, rush out, 15.*

ἐκγελᾶω, ἄσομαι, *laugh out, laugh loudly, 8, 68.*

ἐκδίδωμι [see δίδωμι], *give up, surrender; dispose of (in marriage), 68.*

ἐκδύω, σω, ἐδῦσα, *take off, strip off, 10.*

ἐκεῖ, adv., *there, in that place, 10, 36, 53.*

ἐκεῖνος, η, ον, demons. pron. (ἐκεῖ),



- the person there, that person or thing, he, she, etc., 10, 13, 18, etc.
- ἐκθέω, θεύσομαι, run out, rush out, 63.
- έκκαίδεκα, num. adj., indecl., sixteen, 2, 15.
- έκκρίνω, κρινῶ, choose or pick out (for disgrace), expel, 4.
- έκλείπω [see λείπω], leave out; forsake, abandon, 40; leave, depart from, 74.
- έκπέμπω, ψω, send out or forth from a place (to the field or as messenger), 11, 12, 35.
- έκπηδάω, ήσομαι, leap out, start up, 12.
- έκπίνω [see πίνω], drink out or off, quaff, 8.
- έκπίπτω [see πίπτω], fall out or off, be thrown out, 58.
- έκπληρώω, ώσω, fill quite up; make up, complete, 48.
- έκπλήττω [see πλήττω], strike out of; amaze, astonish, overwhelm; overwhelm, overcome with fear, 29, 38, pass., be agitated or impatient, 23; be struck (with) or moved (by), 65.
- έκπωμα, ατος, τό (έκπίνω), drinking cup, beaker, 8, 67, 68, 69.
- έκστρατοπεδεύομαι, σομαι, εστρατοπεδεύμαι, encamp outside, 54.
- έκτείνω, τενῶ, τέτακα, τέταμαι, έτάθην, stretch out, extend, 69.
- έκφέρω [see φέρω], carry out of; bring forward, produce, 45, 64, 69.
- έκφρων, ον, adj. (φρήν, mind), out of one's mind; frenzied, mad-dened, 57.
- έκών, ούσα, όν, adj., willing, of one's own accord, 40.
- έλαύνω, έλῶ (έλάσω), ήλασα, έλήλακα, έλήλαμαι, ήλάθην, drive, drive on, 45, 66; ride, 47, 50, 66; march, charge, ride to the attack, 12, 15, 38; march or ride in procession, 64, 65.
- έλαφος, ό, ή, deer, 12.
- έλευθερία, ή (έλεύθερος), liberty, freedom, 30.
- έλευθέριος, (α), ον, adj. (έλεύθερος), acting like a free man; generous, liberal, 46.
- έλεύθερος, (α), ον, adj., free, independent, 1, 30, 32.
- έλιγμός, ό (έλίσσω, turn round), winding, 7.
- έλλείπω [see λείπω], leave behind; be wanting, lacking or deficient; fall short, fail, 4.
- έλπίζω, ήλπισα, ήλπίσθην (έλπω, make to hope), hope for, look for, expect, 27.
- έλπίς, ιδος, ή (έλπω, make to hope), hope, expectation, 44.
- έμειναι, ής, reflex. pron. of first person, only gen., dat., and acc. sing., of me, of myself, 44, 50, 55, 61.
- έμβάλλω [see βάλλω], throw in or upon; w. eis, invade, 36; charge, attack, 57, 58, 59; break through, 58.
- έμβαμμα, ατος, τό (έμβάπτω, dip in), sauce, gravy, 7, 23.
- έμβλέπω, ψω, look in the face, look at, 6.
- έμβολή, ή (έμβάλλω), breaking in; attack, assault, charge, 25.
- έμός, ή, όν, poss. adj. (έγώ, έμού), my, mine, 6, 24, 48, etc.
- έμπιμπλημι, πλήσω, έπλησα, πέπληκα, επλήσθην, fill quite full; pass., be satisfied, have enough, 7.
- έμπίπτω [see πίπτω], fall in, 37; fall in with, chance upon, w. dat. or eis, 29, 36; fall upon, charge, 57.
- έμποδίζω, ιῶ, etc. (πούς), put the feet in bonds; hinder, impede, 54.



**ἐμποδών**, adv. formed like **ἐκποδών** (**πούς**), *at the feet; in one's way, a hindrance; γίγνεσθαι*, w. gen., *be an obstacle to, be in the way of*, 71.

**ἐμποίεω**, *ἦσω*, *make in; bring to, inspire in, cause, give*, 68.

**ἐμπροσθεν**, adv. of place, *before, in front*, 36, 65; **ἐκ τοῦ ἐμπροσθεν**, *in front, opposite*, 24.

**ἐν**, prep. w. DAT., *in, on, at*, 1, 3, 4, etc.; *in the presence of, with, among*, 4, 6, 7, etc.; *in accordance with, under*, 5; **ἐν ᾧ** (sc. **χρόνῳ**), *while*, 21; **ἐν τούτῳ**, *meanwhile, thereupon, then*, 10, 21, 23, etc.

**ἐναντίος**, *ᾶ*, or, adj., *opposite, over against; toward, to meet*, 47, 58; *οἱ*, *the foe, adversaries*, 20, 53; *τά (τάναντία)*, *the opposite, contrary, reverse*, 31.

**ἐνδέω**, *δεήσω*, *be in want of a thing; mid., be without, lack, need, want*, w. gen., 54.

**ἐνδίδωμι** [see **δίδωμι**], *give in; give into one's hands, give*, 8.

**ἐνδοθεν**, adv. (**ἐνδον**), *from within; from home; οἱ*, *those within*, 45.

**ἐνδον**, adv. (**ἐν**), *in, within, inside*, 45, 46, 63; *within doors, at home*, 63.

**ἐνδύω**, *δύσω*, *έδύσα*, 2 aor. *έδυν*, *go into; put on one's self*, 26; *causal, put on another*, 6, 10, 55; *mid., put on, dress one's self in*, 55.

**ἐνεγκεῖν**, see **φέρω**.

**ἐνεδρᾶ**, *ή*, *sitting in; ambush, place of an ambush*, 47.

**ἐνεδρεύω**, *σω*, *ἐνήδρευσα*, *lie in wait for; make an ambush*, 47.

**ἐνέμιμ** (*ειμί*), *be in a thing or place*, 43.

**ἐνεκα** (*ερεκεν*), prep. w. GEN., usually *after its case, on account of, for*

*the sake of, because of*, 3, 14, 22.

**ἐνθα**, adv. (**ἐν**), *rel. of place, where, whither*, 1, 34, 47, 66; of time, *demons. w. δή, then, thereupon*, 25, 31, 33, etc.; *accordingly*, 16.

**ἐνθάδε**, adv., *hither, here*, 10.

**ἐνθεν**, adv. (**ἐν**), *whence; ἐνθεν καὶ ἐνθεν*, *on both or all sides*, 54, 57, 62, 65.

**ἐνιαυτός**, *ὁ*, *year*, 18, 71.

**ἐνιοι**, *αι*, *a*, adj. (= *ἔστιν οἱ*), *some*, 22, 25, 37, 47.

**ἐνίοτε**, adv. (for *ἐνι ὅτε* = *ἔστιν ὅτε*), *sometimes*, 22.

**ἐννοέω**, *ἦσω*, etc., *have in one's thoughts, 62; consider, reflect, 20; be conscious, know*, 29.

**ἐνοράω** [see **ὀράω**], *look at, gaze upon*, 17.

**ἐνοχλέω**, *ἦσω*, *ἠνόχλησα, ἠνόχληκα*, *trouble, give disturbance*, 65.

**ἐνταῦθα**, adv. (**ἐνθα**), *of place, here, 10; there, in that place, 1, 40; hither, thither, 52, 58; of time, at that time, then, 8, 12, 14, etc.*

**ἐντεῦθεν**, adv. (**ἐνθεν**), *from here, hence, thence*, 38, 46.

**ἐντίμος**, *ον*, adj., *in honor, honored*, 30, 71.

**ἐντός**, adv. (**ἐν**), *within, inside; as prep. w. GEN., within*, 38.

**ἐντυγχάνω** [see **τυγχάνω**], *happen on, meet*, 38, 41.

**ἕξ**, see **ἐκ**.

**ἕξ**, num. adj., *indecl., six (καὶ δέκα)*, 2.

**ἐξαγγέλλω** [see **ἀγγέλλω**], *send out tidings, report*, 64.

**ἐξάγω** [see **ἀγω**], *lead out, take out*, 3, 14, 21, etc.; *lead forth in procession, 65; lead off, set out*, 28.

**ἐξαιρέω** [see **αἰρέω**], *take out; take apart, select, choose, 46; mid., choose, 70.*

ἐξάλλομαι, αλοῦμαι, *leap out of the ranks*, 57; of wheels, *jolt*, or perhaps *start from the axle*, 58.

ἐξάνιστημι [see ἵστημι], *raise up out; start, rouse*; mid. and 2 a., *get up again, rise*, 12, 69.

ἐξάρχω [see ἀρχω], *begin, be the first in*, 37, 57.

ἐξέδῶ, see ἐκδῶ.

ἐξείμι (εἶμι), *go forth, go away, leave*, 3, 46; *sally forth, take the field*, 37, 41, 45.

ἐξέλασις, εως, ἡ (ἐξελαύνω), *driving or marching out, procession*, 64.

ἐξελαύνω [see ἐλαύνω], *drive out from; intrans., drive or ride out, march in procession*, 6, 64.

ἐξέρχομαι [see ἔρχομαι], *go or come out of, leave*, 27; *go out, take the field*, 3, 13, 41, 42; *pass from one condition or class into another, enter*, 2, 4.

ἐξεστί, ἐσται, impf. ἦν, impers., *it is allowed, it is in one's power or possible*, 17, 29, 30, 33, 46.

ἐξέτασις, εως, ἡ (ἐξετάζω, *examine*), *examination; review, inspection*, 26.

ἐξευρίσκω [see εὕρισκω], *find out; invent, devise*, 21.

ἐξήκοντα, num. adj., indecl. (ἑξ), *sixty*, 71.

ἐξυλάσκομαι, ἀσομαι, *propitiate, appease*, 61.

ἐξόπισθεν, adv., *behind, in the rear*, 57.

ἐξοπλίζομαι, ἰοῦμαι, *arm one's self completely, put on full armor*, 15, 55.

ἐξορμᾶω, ἦσω, *send forth; set out, start*, 15.

ἔξω, adv. (ἐξ), *outside, without*, 45, 63; *away, abroad*, 12; as prep., *outside of*, 19, 37, 38, 39.

ἔξωθεν, adv. (ἐξω), *from without; from a distance*, 59.

ἔοικα, perf. w. pres. force, *be like; be likely*, 66; *seem*, 12.

ἐορτή, ἡ, *feast, festival*, 63.

ἐπαγγέλλω [see ἀγγέλλω], *send word to; command, order*, 30.

ἐπαινέω, ἔσω or ἔσομαι, ἤνεσα, ἤνεκα, ἤνημαι, ἠνέθην, *approve, commend, praise*, 24, 34, 39, etc.

ἐπαλαλάζω, ξω, *raise the war cry*, 57.

ἐπανάγω [see ἀγω], *lead up to; withdraw, retreat*, 39.

ἐπάρχω [see ἀρχω], *rule in addition; rule, command*, 44.

ἐπεγγελάω, ἀσομαι, *laugh at, exult over, deride*, 50.

ἐπεί, conj., *after that; when, after*, 6, 8, 10, etc.; *since*, 17, 27, 32, 41, etc.; w. τάχιστα, *as soon as*, 36.

ἐπειδάν, conj. (for ἐπειδὴ ἄν), *when, whenever*, 4, 8, 15, etc.

ἐπειδὴ, conj., stronger than ἐπεί (ἐπεί δὴ), *when, whenever, after, since*, 20, 28, 41, etc.

ἔπειμι (εἶμι), *come upon; go against, attack*, 58.

ἐπείπερ, conj., intensive form of ἐπεί (ἐπεί περ), *since indeed*, 36.

ἐπεισπηδάω, ἦσομαι, *leap in upon*, 37.

ἐπεισπίπτω [see πίπτω], *fall in upon; rush or burst in upon*, 58, 63.

ἔπειτα, adv. (ἐπί, εἶτα), *then, next, besides*, 20, 24, 28, etc.

ἐπερωτάω, ἦσω, *inquire of; ask again, question*, 25, 61.

ἐπέυχομαι, ξομαι, *add prayers or vows; pray besides, pray*, 55.

ἐπηρόμην, 2 aor., ἐρήσομαι, possibly from pres. ἔρομαι, but used as from ἐρωτάω, *ask, question besides or again*, 7, 8, 33, etc.

ἐπί, prep. w. GEN., DAT., and ACC.,

- on, upon; w. GEN., on, upon, 6, 11, 15, etc.; in the direction of, 60; in the time of, 72; with a depth of, 65; w. DAT., in, 10; upon, at, 23, 24; near, by, at, 6, 9, 28, etc.; to, for, 50; with reference to, for, 33, 44; on (the terms), 34; over, in charge of, 1; after, behind, 24, 51, 65; w. ACC., upon, to, against, 12, 14, 44, etc.; for, through, 54; for, to, 3, 9, 11, etc.; for, after, 25.
- ἐπιβουλεύω, σω, etc., plan or contrive against, form designs or plot against, w. dat., 18, 48.
- ἐπιβουλή, ἡ, plan against another; plot, design, 19.
- ἐπιγελᾶω, ἄσομαι, laugh to or with anybody; laugh approvingly, laugh, 33.
- ἐπιδείκνυμι [see δεικνῦμι], point out, show, display, 13, 25, 49, 67, 68; set forth, declare, tell; mid., distinguish one's self, 67.
- ἐπιδέω, ἥσω, bind on; bind up, 25, 47.
- ἐπιδιδάσκω, ξω, teach in addition or besides, 10.
- ἐπιδίδωμι [see δίδωμι], give in addition or besides, 70.
- ἐπιθυμέω, ἥσω (θυμός), set one's heart upon an object; desire, wish, w. gen. or infin., 6, 9, 12, etc.
- ἐπικαίριος, ον, adj. (καιρός, fit time), in fit time or place; excellent, noble; οι, leaders, officers, important men, 36, 62.
- ἐπικαλέω [see καλέω], call upon, invoke, 58.
- ἐπικάμπω, ψω, bend into an angle; move forward, wheel, 56.
- ἐπίκειμαι, κείσομαι, lie upon; rush against, fall upon, attack, 57.
- ἐπικύπτω, ψω, bend or stoop over, 25.
- ἐπιλαμβάνω [see λαμβάνω], lay hold of; overtake, catch, 58.
- ἐπιλανθάνομαι, λήσσομαι, ελαθῶμην, λέλησμαι, forget, disregard, neglect, 12, 17, 39.
- ἐπιλέγω [see λέγω], say in addition, add, 8, 31, 43.
- ἐπιλείπω [see λείπω], leave behind; fail, be wanting, 27.
- ἐπιμαρτύρομαι, υρούμαι, call to witness, appeal to, 71.
- ἐπιμέλεια, ἡ (ἐπιμελής, careful), care, attention, regard, 3, 4.
- ἐπιμέλομαι and ἐπιμελέομαι, ἥσομαι, μεμέλῃμαι, εμελήθην, take care of, look out for, attend to, w. ὅπως, 52, 74; w. gen., 1, 54, 64.
- ἐπιμένω [see μένω], stay on, remain (on horseback), 12.
- ἐπιπαρσκευάζομαι, provide one's self with besides, 54.
- ἐπισκέπτομαι, pres., furnishing its tenses to ἐπισκοπέω, σκέφομαι, εσκεψάμην, εσκεμμαι, consider, see, examine, 47.
- ἐπισκώπτω, ψω, laugh at, quiz, make fun, 8.
- ἐπισπερχῶς, adv. (ἐπισπερχής, hasty), hastily, hurriedly, 39.
- ἐπίσταμαι, στήσομαι, ἡπιστήθην, know, understand, 22, 63.
- ἐπιστέλλω, στελῶ, ἔστειλα, ἔσταλκα, ἔσταλμαι, ἐστάλην, send to; write in a letter, request by letter, 49; give orders, charge, 16, 28, 41.
- ἐπιστήμων, ον, gen. ονος, adj. (ἐπίσταμαι), knowing; acquainted with, skillful in, w. gen., 22.
- ἐπιστολή, ἡ (ἐπιστέλλω), message; missive, letter, 24, 43.
- ἐπιστρέφω [see στρέφω], turn back; 2 aor. pass., turn round, turn about, 55.
- ἐπιτελέω, ἔσω, complete, finish, accomplish, 16.



ἐπιτήδειος, ᾱ, ον, adj. (ἐπιτηδές, for a special purpose), made for a purpose; fit, suitable, adapted, convenient, useful, serviceable; τά, necessities of life, provisions, supplies, 35, 36, 51, 62.

ἐπιτίθημι [see τίθημι], set, place, or lay on, mid., attack, assail, 34, 57.

ἐπιτρέπω [see τρέπω], turn to; turn over to, intrust to, w. dat., 45; allow, permit, 51.

ἐπιχειρέω, ἥσω (χείρ), put one's hands to a thing; undertake, attempt, 30, 68, 73.

ἐπομαι, ἔσομαι, ἐσπόμεν, follow, 2, 24, 26, etc.

ἐπὶ οὐνυμι and ομνύω [see δμνύμι], swear upon a thing, take oath, 55.

ἐπτά, num. adj., indecl., seven, 71.

ἐπτακαίδεκα, num. adj., indecl., seventeen, 2.

ἐργάζομαι, ἀσομαι, εἰργασάμην, εἰργασμαι, work, labor, 14; work, till, cultivate, 34, 64.

ἔργον, τό, work, labor; act, action, 57; deed, 39, 55, 67.

ἔρημος, (η), ον, adj., desolate, lonely, alone, deserted, 41, 42, 43.

ἔρομαι, ἥσομαι, ἠρόμην, ask, inquire, 17, 20, 29, 33, 66.

ἐρρήθην, see εἶπον.

ἐρρωμένος, η, ον, adj. (pf. partic. of ῥώννυμι, be strong), in good health, stout, vigor, strong, brave, 52.

ἐρρωμένος, adv. (ἐρρωμένος), stoutly, vigorously, bravely, 37.

Ἐρυθρά, ἡ, the Red Sea (sc. θάλαττα), 71.

ἔρυμα, ατος, τό (ἐρύομαι, defend), fence; fortification, intrenchment; 30, 37, 38, 45; defense, protection, 30.

ἐρυμνός, ἡ, όν, adj. (ἐρύομαι, defend), fenced; strong, secure; τά, fortifications, 45.

ἔρχομαι, ἦλθον, ἐλήλυθα, go, come, proceed, march, 6, 12, 14, etc.

ἐρῶ, see εἶπον.

ἐρωτάω, ἥσω (ἔρομαι), ask, interrogate, question, 6, 10, 25, etc.

ἐσθής, ἦτος, ἡ, clothes, dress, apparel, 6.

ἐσθίω, ἔδομαι, ἐδήδοκα, ἐδήδεσμαι, ἡδέσθην, ἔφαγον, used as aor., devour, eat, 3, 18.

ἐσπέρᾱ, ἡ, evening, eventide; (sc. χάρᾱ), the west, 71.

ἔστε, conj., up to the time that, until, 48.

ἔστεμμαι, see στέφω.

ἐστήκειν, ἔστην, see ἵστημι.

ἐστιάω, ἄσω, εἰστιάσᾱ, εἰστιάκα (ἐστιά, hearth), receive at one's home; entertain, feast, 9; mid., dine, feast, 67.

ἐσχάρᾱ, ἡ, hearth; altar, 65.

ἔσχατος, η, ον, adj. (ἐκ), outermost; of punishment, extreme, most severe, worst, 30.

ἐταῖρος, ό (ἔτης, clansman), companion, fellow, friend, 22, 23, 24.

ἕτερος, ᾱ, ον, adj., one of two, the other, a second, 23, 25.

ἔτι, adv., yet, as yet, still, 23, 36, 37, 40, etc.; furthermore, 3, 27, 53; longer, more, 18, 44, 59, 74.

ἔτοιμος, (η), ον, adj., prepared, ready, at hand, 64.

ἔτος, οvs, τό, year, 1, 2, 3, etc.

εὖ, adv., well, 20, 42, 67, 68; δίδωμι, give success, 32.

εὐδαιμονέω, ἥσω (εὐδαίμων), be prosperous, well-off, happy, 73.

εὐδαιμονιά, ἡ (εὐδαίμων), prosperity, good fortune, happiness, 56, 62, 73.

εὐδαιμόνως, adv. (εὐδαίμων), happily; superl. εὐδαιμονέστατα, 61.

εὐδαίμων, ον, gen. ονος, adj. (εὖ, δαίμων), blessed with a good genius; happy, fortunate, 61, 73.



**εὐεργεσίᾳ**, ἡ, *well doing; good service, kindly office*, 74.

**εὐεργετέω**, ἥσω, *εὐεργέτησα*, etc. (*εὐεργέτης*), *do well; do a service, show kindness, bestow benefits*, 31, 32, 35, 74.

**εὐεργέτης**, ου, *well doer, benefactor*, used often as a title of honor of those who have done the state some service, 35, 50.

**εὐθέως**, adv. (*εὐθύς*), *immediately, at once*, 19, 28.

**εὐθὺμέω**, ἥσω (*εὐθύμος*), *be of good cheer; mid. and pass., be cheered or amused*, 25.

**εὐθύμιᾳ**, ἡ, *cheerfulness, enthusiasm, alacrity*, 52.

**εὐθύμως**, adv. (*εὐθύμος*, of good courage), *cheerfully, with alacrity; bravely, courageously*, 68.

**εὐθύς**, εἶα, ὕ, adj., *straight, direct; comp. εὐθύτερος*, 7; as adv., *straightway, immediately, at once*, 6, 7, 15, etc.

**εὐπῖπος**, ου, adj., *well horsed, well mounted*, 49.

**εὐκλείης**, ἐς, adj. (*κλέος*, fame), *of good report; honorable, glorious, famous*, 71.

**εὐκοσμίᾳ**, ἡ, *orderly behavior, good conduct, regularity*, 1.

**εὐκόσμως**, adv. (*εὐκοσμος*, orderly); superl. w. ὡς, *in finest dress, dressed as splendidly as possible*, 26.

**εὐμενής**, ἐς, adj. (*μένος*), *well disposed, favorable, propitious*, 20.

**εὐμενῶς**, adv. (*εὐμενής*), *favorably, propitiously*, 20.

**εὐνοϊκῶς**, adv. (*εὐνοϊκός*, *εὐνους*), *in a kindly manner, like a friend*, 67.

**εὐνοος**, ου, contr. *εὐνους*, ουν, adj. (*εὖ*, *νοῦς*), *well minded, kindly disposed, kindly, friendly*, 44, 64, 71.

**Εὐξείνους**, ὁ (*εὐξενος*, hospitable), *Euxine Pontus, now the Black Sea*, 71.

**εὐοπλος**, ου, adj. (*ὅπλον*), *well armed or equipped*, 49, 53.

**εὐρίσκω**, εὐρήσω, εὔρον, εὔρηκα, εὔρημαι, εὐρέθην, or *ἡῖρον*, *ἡῖρηκα*, etc., *discover, find, find out*, 40, 63, 66, 68.

**εὐσχημόνως**, adv. (*εὐσχήμων*, elegant), *with grace and dignity, like a gentleman*, 8.

**εὐτακτος**, ου, adj., *well-ordered; orderly, well-disciplined*, 64.

**εὐτάκτως**, adv. (*εὐτακτος*), *in an orderly manner, in order; obediently*, 23.

**εὐφραίνω**, ἀνῶ, *εὐφράνα* (*ἡῦφ-*), *εὐφράνθην* (*ἡῦφ-*), (*εὐφρων*, cheerful), *cheer; delight, gladden, please*, 20; pass., *make merry, enjoy one's self, be pleased or happy*, 23.

**εὐχομαι**, ξομαι, *ἡῦξάμην* (*εὐ-*), *εὐγμαι*, *pray, offer prayers*, 24.

**εὐώνυμος**, ου, adj. (*ὄνομα*), *of good name, euphemistic for ἀριστερός, left, on the left; τὰ* (sc. *μέρη*), *the left part or side*, 57; *τό* (sc. *κέρας*), *the left wing*, 56, 57.

**εὖωχέω**, ἥσω, *εὖωχισάμην*, *εὖωχήθην* (*εὖ*, *ἔχω*), *treat well; entertain; mid., feast upon, enjoy*, 7.

**ἐπέπομαι** [see *ἔπομαι*], *follow after, follow*, 15, 37, 54, 63, 65.

**ἐφηβος**, ὁ (*ἡβη*, youth), *youth, young man*, 1, 2, 3, 4, 18.

**ἐφίημι** [see *ἵημι*], *send to; give up to, allow, permit*, w. dat. and infin., 64.

**ἐχθρός**, ᾧ, ὄν, adj. (*ἔχθος*, hatred), *hated, hateful, hostile* (comp. *ἐχθίων*, superl. *ἐχθιστος*), 44; ὁ, *enemy, foe*, 42, 43, 48, 51, 74.

**ἔχω**, ἔξω and *σχήσω*, *ἔσχον*, *ἔσχηκα*, *ἔσχημαι*, (*ἐσχέθην*), *have, possess*,

1, 2, 3, etc.; *hold, keep*, 16, 30, 66; *have with one*, partic., often best rendered *with*, 3, 4, 6, etc.; *wear*, 10; *be able*, 68; *take, seize*, 34, 60; w. adv. or adverbial phrases equivalent to εἶμι, and adj., 2, 23, 30, 36, etc.

ἔως, ἔω, ἡ, *dawn, east*, 71.

ἕως, conj., *until, till*, 35, 55, 58; *as long as, while*, 37, 47, 71.

### Z

ζάω, ζήσω, ἔζησα (contr. into η, not α), *live, be alive*, 44, 55, 71, 73, 74.

Ζεύς, Διός, *Zeus*, used instead of the chief god of the Persians, 8, 9, 13, etc.

ζημιώω, ὥσω, ἐζημιώσα, ἐζημιώκα, etc., *cause loss or damage; hurt, injure*, 31.

ζητέω, ἥσω, ἐζήτησα, ἐζήτηκα, *inquire for, seek after, search out*, 11.

### H

ἢ, conj., *than*, 7, 12, 20, etc.; *or*, 2, 3, 5, etc.; ἢ . . . ἢ, *either . . . or*, 4, 21, 40.

ἦ, adv., interrog., *pray, can it be?* 8, 17, 33, 50, 69; (Lat. *num*), affirm., often strengthened by μὴν, *in truth, surely*, 55, 68.

ἦ, adv. (dat. fem. of ὅς, sc. ὁδῶ), *which way, where*, 58, 65; *as*, 24, 27, 28.

ἡβάω, ἥσω, ἡβησα, ἡβηκα (ἡβη, *youth*), *be in the prime of youth; be a youth*, 73.

ἡγεμών, ὄνος, ὁ (ἡ), *leader; guide, conductor*, 44, 56; *leader, commander*, 30, 37, 52, 64.

ἡγέομαι, ἡσμαι, ἡγηναι, ἡγησάμην (ἄγω), *lead, be the leader, command*, w. gen. or dat., 60, 71;

*be a guide, conduct, lead the way*, 15, 26, 37, etc.; *lead on, go ahead, proceed*, 24; *think, regard*, 21, 44, 53, 62, 67.

ἡδέως, adv. (ἡδύς), *sweetly; with pleasure, gladly, cheerfully*, 7, 13, 18, etc.

ἤδη, adv., *already, before now, at length, at once*, 17, 18, 19, etc.; *now*, 10, 17; *soon*, 72; *besides*, 12.

ἡδιον, ἡδιστα, comp. and superl. of ἡδέως, 50, 64, 67, 68.

ἡδομαι, ἡσθῆσομαι, ἡσθην, *enjoy one's self, take delight, be glad*, 6, 14, 16, etc.

ἡδονή, ἡ (ἡδομαι), *joy, pleasure; delight*, 14.

ἡδुπαθέω, ἥσω (ἡδुπαθής, *living pleasantly*), *enjoy one's self, be luxurious, live a life of ease*, 18.

ἡδύς, εἶα, ὦ, adj. (ἀνδάνω, *please*), *sweet, pleasant, grateful*, 7.

ἥκιστα, adv., superl. used w. κακῶς, *never, least of all*, 50.

ἥκω, ἥξω, pres. w. force of pf., *be come, have come, come*, 9, 23, 24, etc.; *come back, return*, 16, 17, 46, 63.

ἡλικιᾶ, ἡ (ἡλιξ), *time of life, age*, 3. ἡλικιώτης, ου (ἡλιξ), *equal in age, comrade*, 11, 13, 14, 16.

ἡλιξ, ικος, ὁ, ἡ, *of the same age; equal, fellow, comrade*, 5, 10, 11, 16, 18.

ἥλιος, ὁ, *sun*, worshiped by the Persians, 65, 72.

ἡμεῖς, ὦν, pron., *we*, used as plur. of ἐγώ.

ἡμέρᾱ, ἡ, *day*, 1, 3, 9, etc.; ἄμα τῇ ἡμέρᾳ, *at daybreak*, 1, 42, 60, 64.

ἡμέτερος, ᾱ, ον, adj. (ἡμεῖς), *of us, our, ours*, 53.

ἡμισυς, εἰα, υ, adj. (prefix ἡμι-, *half*), *half*; as noun, ἡ, τό, *one half, the half*, 3, 25, 32, 65, 66.

ἡμφίεσα, see ἀμφι-έννυμι.

ἦν, see εἶν.

ἡνιᾶ, ἦ, bridle; plur., reins, 55.

ἡνίκα, adv., at which time, when, whenever, 17, 24, 57, 65, 70; when, since, seeing that, 42.

ἡνίοχος, ὁ (ἡνιᾶ, ἔχω), one who holds the reins; driver, charioteer, 47, 55, 65.

ἦπερ, adv. (dat. fem. of ὅσπερ), in the way in which, by what way, 56; in the same way as, just as, 63.

ἦρμαι, see αἰρέω.

ἦρως, ὡς, ὁ, hero, demigod, 36, 66.

ἦσθένει, see ἀσθενέω.

ἦσυχιᾶ, ἦ, stillness; ἔχω, stand still, remain quiet, 61.

ἦττάομαι, ἦσομαι or ἠθήσομαι, ἦττημαι, ἦττήθην, be less than another; be overcome or vanquished in war, 53.

ἦττον, adv., used as comp. of κακῶς, less, 12, 21, 22, 32, 51.

ἦττων, ον, gen. ονος, adj., used as comp. of κακός; worse or weaker, inferior, 10.

ἦν-, see αὐ- or εὐ-.

## Θ

θάλαττα, ἦ, sea, 71.

θάλπος, οὐς, τό (θάλπω, heat), warmth, heat, 3, 71.

θανατώω, ὥσω, etc. (θάνατος), put to death, condemn to death, 63.

θάπτω, ψω, ἔθαψα, τέθαμμαι, ἐτάφην, bury, inter, 64.

θαρρέω, ἦσω (θάρρος), be of good courage, take heart, have no fear, 17, 53; cheer up, 55.

θάρρος, οὐς, τό (θρασύς, bold), courage, boldness, 37.

θαῖττον, adv., comp. of ταχέως, more quickly, sooner, 48, 54.

θαυμάζω, σομαι, ἐθαύμασα, τεθαύμακα,

ἐθαυμάσθην, wonder at, be astonished, marvel, 42, 47, 55; admire, 17.

θαυμαστός, ἦ, ὄν, adj. (θαυμάζω), to be wondered at; wondrous, wonderful, marvelous, 67.

θεάομαι, ἄσομαι, ἐθεᾷσάμην, τεθεᾶμαι, look on; gaze at with admiration or pleasure, 14, 47; look at, see, 33; inspect, review, 49.

θεῖος, ὁ, uncle, 11, 12, 15, 18, 50.

θεός, ὁ, ἦ, god, 2, 17, 19, etc.; ὁ θεός, Apollo, 32.

θεοσεβῶς, adv. (θεοσεβής, god-fearing), devoutly, religiously, 37.

θεραπειᾶ, ἦ (θεραπεύω), service, attendance; suite, retinue, 44, 49, 50.

θεραπεύω, σω (θεράπων), minister to, serve, care for, attend upon, 8; obey, 64.

θεράπων, οντος, ὁ, waiting man, attendant, servant, 8, 62, 72.

θέρος, οὐς, τό, summer, 71.

θέω, θεύσομαι, run, 34, 38.

θήγω, ξω, ἔθηξα, τέθηγμαί, whet, sharpen, raise, excite, 21.

θήρᾱ, ἦ, hunting of wild beasts; hunt, 3, 11, 13, etc.

θηράω, ἄσω, ἐθήρᾱσα, τεθήρᾱκα, ἐθηράθην (θήρᾱ), hunt, 3, 12, 27, 28; catch in hunting, 3, 13.

θηρίον, τό (θήρ), wild animal, beast, 3, 11, 12, 13, 14.

θιγγάνω, θιξομαι, ἔθιγον, touch, handle, w. gen., 7, 55.

θνήσκω (θνήσκω), θανοῦμαι, ἔθانون, τέθνηκα, die, be slain, fall in battle, 44; partic. as adj., dead, 40, 64.

θορυβέω, ἦσω (θόρυβος), make a noise or uproar, be disorderly, 41.

θόρυβος, ὁ (θοροῦς, noise), noise, din, uproar, confusion, 41, 63.

θρασέως, adv. (θρασύς, bold), boldly, confidently, 37.



**θρασύτης**, *ητος, ή (θρασύς, bold), overboldness, rashness, 12.*  
**θυγάτηρ**, *τρός, ή, daughter, 5, 6, 7, etc.*  
**θύμα**, *ατος, τό (θύω), sacrifice, 65.*  
**Θύμβραρα**, *ή, Thymbrara, a town in Asia Minor, possibly the Thymbrium of the Anabasis, 52.*  
**θύρᾱ**, *ή, door, entrance, gate, 41, 69; the king's palace, court, 6, 36, 64; headquarters, 51.*  
**θύω**, *θύσω, ξθύσα, τέθυκα, τέθυμαι, έτύθην, sacrifice, slaughter for sacrifice, 36, 64, 66, etc.; mid., sacrifice, 19, 28, 54.*  
**θώραξ**, *ᾱκος, ό (θωρήσσω, arm with a breastplate), breastplate, corselet, 4, 20, 25, 55, 58.*

## I

**ιδεῖν**, *ιδών, see όρώ.*  
**ιδιος**, (*ᾱ*), *ον, adj., one's own, pertaining to one's self; private, 4, 27.*  
**ιδιώτης**, *ου (ιδιος), private person, private man; common soldier, private, 66.*  
**ιδρώω**, *ώσω, έδρωσα, έδρωκα (ιδος, sweat), sweat, perspire, 17.*  
**ιδρώς**, *ώτος, ό (ιδος, sweat), sweat, exertion, exercise, 21.*  
**ιερός**, (*ᾱ*), *όν, adj., superhuman, of the gods, holy, sacred, 65; τά, victims, offerings, sacrifice, 71, 72; omens, auspices, 28, 54.*  
**ίημι**, *ήσω, ήκα, είκα, είμαι, είθην, 2 aor. είτον, hurl, throw, send, 66.*  
**ικανός**, *ή, όν, adj., enough, sufficient, 21, 35, 46; able, powerful, 13, 39, 48, etc.*  
**ικετεύω**, *σω, ίκέτευσα (ικέτης), approach as a suppliant; beg, implore, pray, 9, 13, 38, 45.*  
**ικέτης**, *ου, one who comes to seek protection; suppliant, 44.*

**ίνα**, *conj., introducing final clauses, that, in order that, to, 1, 2, 3, etc.*  
**Ίνδός**, *ό, the king of the Indians; οι, the Indians, a people near Armenia and Chaldaea, 26.*  
**ιππάριον**, *τό, dim. of ίππος, little horse, pony, nag, 15.*  
**ίππαρχος**, *ον, general of cavalry, master of horse, 56, 66, 67.*  
**ίππεύς**, *έως, ό (ίππος), horseman, rider, 10, 14; plur., cavalry, 15, 27, 28, etc.*  
**ίππεύω**, *σω, ίππευσα (ίππεύς), be a horseman, ride, 6, 8, 10.*  
**ίππικός**, *ή, όν, adj. (ίππος), of a horse, horse's; of cavalry, cavalry-, 44, 66; ή, horsemanship, riding, 11, 66; τό, cavalry, 48.*  
**ίππος**, *ό, ή, horse, mare, 6, 11, 12, etc.; horse, cavalry, 44, 47.*  
**ίσασι**, *ίσμεν, ίστε, ίστω, see οίδα.*  
**ίσθι**, *see είμι, οίδα.*  
**ίσόπεδον**, *τό, level ground, plain, 29; (ον) even ground, even terms or equality, 53.*  
**ίσος**, *η, ον, adj., equal to (w. dat.), equal in size, quantity, etc., 22; έν ίσφ (sc. βήματι), at an even pace, 56.*  
**ίστημι**, *στήσω, έστησα and έστην, έστηκα, έσταμαι, έστάθην, make stand, place, set, 24, 56; 2 aor., pf., plpf., act. intrans., stand, 9, 14, 24, etc.; take or make a stand, halt, 38, 57.*  
**ίσχυρός**, *ᾱ, όν, adj. (ίσχύς), stout, strong, 58; headlong, precipitate, 15, 57; strong, powerful, 18, 44, 45, 50.*  
**ίσχυρώς**, *adv. (ίσχυρός), strongly, extremely, very, 13, 14, 40, 53, 68; scrupulously, carefully, strictly, 2, 54; severely, 2.*  
**ίσχύς**, *ύος, ή (ίσχω, έχω), strength*



of body, *vigor*; *full strength*, *main body* of an army, 15.

ἴσως, adv. (ἴσος), *equally*; *perhaps*, *probably*, 27, 50.

## K

κάγώ, by crasis for καὶ ἐγώ.

Καδούσιοι, ὧν, *Cadusians*, a people on the southern coast of the Caspian Sea, 65.

καθ', see κατά.

καθαρός, ἄ, ὄν, adj., *clean*; *ordered*, *arranged*, 65.

καθήκω, ξω, *have come down*; *come* or *belong to one*, *befit*, *beseem*; τὰ καθήκοντα, *one's duty*, 1.

κάθημαι, sit, *be seated*, 29, 59, 69.

καθίστημι, καταστήσω, etc. [see ἵστημι], *set down*; *station*, 39, 44; *place in line of battle*, *draw up*, *form*, 26, 46; *appoint*, *choose*, 10, 30, 71; *place*, *put*, 43; *lead*, *conduct*, 51; mid. (and 2 aor. and pf. act.), *place one's self*, *take one's place*, *stand*, 64, 65.

καθοράω, ὄφθαι, etc. [see ὁράω], *look down on*; *come in sight of*, *espionage*, 41, 48, 59.

καί, conj., *copulative*, *and*; with single words or clauses, *even*, *also*, *too*, *besides*, *so*, *accordingly*, *then*, 1, 2, 3, etc.; τε καί, or καί . . . καί, *both . . . and*, *not only . . . but also*, 6, 9, 12, etc.; καὶ γάρ, *for truly*, 9, 11, 22, etc.

καίπερ, conj. (καὶ περ), *although*, *albeit*, w. partic., 43, 50.

καιρός, ὁ, *due measure*, *proportion*; *proper time*, *suitable time*, *occasion*, 8, 24, 27, 57; ἐν καιρόν, *in the nick of time*, *seasonably*, 30.

κάκει, κάκεινος, by crasis for καὶ ἐκεῖ, καὶ ἐκεῖνος.

κακολογία, ἡ (λέγω), *evil speaking*, *reviling*, 2.

κακός, ἡ, ὄν, adj., *bad*; *cowardly*, *timid*, 53; τὸ, *bad*, *evil*, *harm*, *misfortune*, 9, 44, 68; πάσχω, *suffer ill*, *receive harm*, 74.

κακῶς, adv. (κακός), *badly*, *ill*; ποιέω, *do ill (to)*, *harm*, 50.

καλέω, καλῶ, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην, *call*, *summon*, 23, 42, 48, 72; *call in*, *invite*, 22, 25, 26, etc.; *call*, *name*, partic., *so-called*, 1, 4, 20.

κάλλιον, κάλλιστα, comp. and superl. of καλῶς.

καλλίων, κάλλιστος, comp. and superl. of καλός.

κάλλος, οὐς, τό (καλός), *beauty*, 17, 33.

καλός, ἡ, ὄν, adj., *beautiful*, *fair*, *handsome*, 5, 6, 8, etc.; *good*, *honorable*, *excellent*, 7, 25, 73, 74; *glorious*, *noble*, 30; *favorable*, *fair*, 28, 54; καλὸς κάγαθός (καλὸς τε κάγαθός), *noble and good*, *good and true*, *honorable*, a "gentleman," 6, 17, 40, 44, 49.

καλῶς, adv. (καλός), *beautifully*, *finely*, 35, 42, 64; *well*, *rightly*, *fitly*, *excellently*, 5, 8, 14, 50, 68; ἔχειν, *be well*, *suitable*, or *convenient*, 30, 36, 64, 70.

Καμβύσης, οὐ, *Cambyzes*, king of the Persians, father of Cyrus, 5; also, the elder son of Cyrus, 73.

κάμηλος, ὁ, ἡ, *camel*, 53, 57.

κᾶν, by crasis for καὶ ἔαν, or καὶ ἂν. κἀνδύς, οὐς, ὁ, *Median cloak* with long sleeves, 65.

κάπρος, ὁ, *boar*, *wild boar*, 12.

κάρδαμον, τὸ, a kind of cress, 2, 3.

καρπῶω, ὦσω (καρπός), *bear fruit*; mid., *gather fruit*, *reap*, *enjoy*, 73.

καρτερίᾱ, ἡ (καρτερός, strong), *patience*, *temperance*, *endurance*, 33.

κατ', by crasis and elision for καὶ εἶτα.

- κατά**, prep. w. GEN. and ACC., *down, downwards*; w. GEN., *down over, down*, 55; *under*, 50; w. ACC., *according to*, 49; distributive, *by*, in, 21; καθ' ἡμέραν, *every day, daily*, 36; καθ' ἓν, *one by one, singly*, 30; καθ' ἑαυτοῦς, *suā sponte*, 51; *along, in, into*, 63; *near*, 23, 54; *opposite, over against*, 59, 70; *down upon, against*, 57; κατά χώραν, *in position*, 38; κατά κέρας, *in column*, 57; κατά πρόσωπον, *in front*, 57.
- καταβαίνω** [see βαίνω], *go or come down, descend*, 29, 35; *alight, dismount*, 49, 65.
- καταβάλλω** [see βάλλω], *throw or cast down*, 23; *strike down with a weapon, slay*, 12, 37.
- κατάβασις**, εως, ἡ (καταβαίνω), *going down, way down, descent*, 60.
- καταγελᾶω**, ἄσομαι, *laugh at, mock or jeer at*, w. gen., 62.
- καταγιγνώσκω** [see γιγνώσκω], *remark, discover, note, espec. something to one's prejudice*, 9.
- καταδικάζω**, ἄσω, etc., *give judgment against, condemn*, w. gen., 30, 31.
- καταδύω**, δύσομαι, ἑδύν, *go down, sink*, 50.
- καταθεάομαι**, ἄσομαι, *look down upon from above; observe, survey, examine*, 62.
- καταθέω**, θεύσομαι, *run down for booty, make incursions, overrun the country, raid*, 46.
- κατακαίνω**, ἔκανον, *kill, slay*, 11, 30, 31, etc.
- κατακάω** [see κάω], *burn down; burn completely, burn up*, 44.
- κατάκειμαι**, κείσομαι, *lie down; recline at table, sit*, 23.
- κατακλίνω**, κλινῶ, ἐκλίνω, κέκλικα, ἐκλίθην, ἐκλίνην, *make lie down; mid. and 2 aor. pass., lie down*, 72.
- κατακόπτω** [see κόπτω], *cut down, cut in pieces*, 38, 58.
- κατακρύπτω** [see κρύπτω], *cover over; lay away, consign*, 35.
- καταλαμβάνω** [see λαμβάνω], *seize upon, lay hold of, secure, catch, overtakē, surprise, come upon, find, capture*, 40, 41.
- καταλείπω** [see λείπω], *leave behind*, 10, 31, 32, etc.; *leave, bequeath*, 30, 73.
- καταλοάω**, ἥσω, *crush in pieces*, 58.
- κατάλυσις**, εως, ἡ (καταλύω), *disbanding, dismissal*, 51.
- καταμανθάνω** [see μαθησθάνω], *observe well, perceive, see*, 9, 38; *learn, find out*, 60.
- καταμένω** [see μένω], *stay behind, remain, stay*, 11, 29, 54.
- καταμύω**, σω, ἐκάμμυσα, *shut the eyes*, 66.
- κατανοέω**, ἥσω, *observe well, remark, notice*, 39.
- καταπετάννυμι**, ἄσω, *spread out over; spread or cover (with)*, 65.
- καταπηδάω**, ἥσομαι, *leap down*, 59.
- κατάπλεως**, ων, gen. ω, *quite full; w. gen., covered or stained (with)*, 66.
- καταπράττω** [see πράττω], *accomplish, achieve in war*, 64.
- καταρρήγνυμι**, ρήξω, *break down; mid., tear in pieces, rend*, 31, 38.
- κατασκέπτομαι**, σκέφωμαι, εσκεψάμην, *view closely, spy out; see, notice*, 29, 59.
- κατασκευάζω**, ἄσω, etc., *equip or furnish fully*, 21, 35, 50, 51; *mid., prepare one's self*, 50.
- κατασκευή**, ἡ, *preparation; fixtures, furniture*, 29.
- κατασκοπή**, ἡ, *viewing closely, spying*, 52.
- κατάσκοπος**, ὁ, *one who keeps a lookout, scout*, 36.

**καταστρατοπεδεύω**, σω, *encamp, order to encamp*; mid., *encamp*, 62.

**καταστρέφω** [see στρέφω], *turn down; overthrow, subdue, conquer*; mid., *bring into one's power, subjugate, subdue*, 18, 71.

**κατατίθημι** [see τίθημι], *put, place or lay down*, 13; mid., *have placed, deposit, lay up, put away*, 64.

**καταφανής**, ἐς, adj., *clearly seen, in sight*; ἐν τῷ καταφανεί, *in plain sight*, 56.

**καταφεύγω** [see φεύγω], *flee for refuge*, 29, 47.

**καταφιλέω**, ἥσω, *kiss tenderly, press kisses on*, 55, 63.

**καταχωρίζω**, ἰώ, *set in a place; place, arrange*, 24.

**κατείδον**, see καθοράω.

**κατέλημμαι**, see καταλαμβάνω.

**κατέχω** [see ἔχω], *keep under one's control; restrain, check, keep back*, 23.

**κατορύττω** [see ὀρύττω], *bury in the earth*, 35.

**κάτω**, adv., *below, beneath*; ἄνω καὶ κάτω, *up and down(wards)*, 7.

**κάω**, καύσω, ἔκαυσα, etc., ἐκάην, *light, kindle*, 36; *burn, burn up*, 44.

**κελεύω**, σω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, *urge or drive on; bid, command, order*, 8, 10, 11, etc.

**κενός**, ἡ, ὄν, adj., *empty, vacant, free*, w. gen., 41, 47.

**κέρας**, ἄτος or ως, τό, *horn of an animal; wing of an army*, 57; κατὰ κέρας, *in column, on the flank*, 57.

**κεφαλή**, ἡ, *head*, 55.

**κῆρυξ**, ὕκος, ὁ, *herald, messenger, ambassador*, 22, 60, 64.

**κηρύττω**, ξω, ἐκήρυξα, κεκήρυγμαι,

ἐκηρύχθην, *be a κῆρυξ, give notice, proclaim*, 63, 64.

**κινδυνεύω**, σω, etc., *be daring, dare; be in peril, risk one's life*, 13.

**κίνδυνος**, ὁ, *danger, peril, hazard, risk*, 12, 43, 61, 68.

**κινέω**, ἥσω, ἐκίνησα, κεκίνημαι, ἐκίνηθην, *set in motion; pass., be moved, move, stir*, 15, 24, 60.

**κλάω**, κλαύσομαι, ἔκλαυσα, κέκλαυμαι, ἐκλαύθην, *weep, bemoan, bewail, lament*, 11.

**κλείω**, σω, ἔκλεισα, κέκλει(σ)μαι, ἐκλείσθην, *shut, close, bar*, 63.

**κλοπή**, ἡ (κλέπτω, *steal*), *theft*, 2.

**κνήμη**, ἡ, *leg (between the knee and the ankle)*, 25.

**κνημῖς**, ἴδος, ἡ (κνήμη), *leg armor, greave; leg*, 25.

**κοιμάω**, ἥσω, etc. (κείμει), *put to sleep; mid. and pass., pass the night, sleep*, 1, 3; *go to rest, lie down to rest*, 33, 72.

**κοινῇ**, adj. (dat. fem. of κοινός), *in common, in concert, jointly*, 27, 55.

**κοινός**, ἡ, ὄν, adj. (ξύν = σύν), *shared in common, common, general*, 1, 4, 43; τό, *public services, public good*, 3, 4; *public council*, 19.

**κοινών**, ὦνος, ὁ (κοινός), *companion, fellow*, 64.

**κολάζω**, ἄσω, ἐκόλασα, etc., *punish, chastise, correct*, 2, 30, 74.

**κομίζω**, ἰώ, ἐκόμισα, etc., *take care of; bear, bring*, 35, 52.

**κοπίς**, ἴδος, ἡ (κόπτω), *broad, curved knife, cleaver*, 3, 4, 20.

**κόπτω**, ψω, ἔκοψα, κέκοφα, κέκομμαι, ἐκόπην, *strike, cut*.

**κοσμέω**, ἥσω (κόσμος), *order, arrange; deck, adorn, dress*, 6, 55, 64, 65; *adorn, honor*, 26; mid., *dress one's self, have one's self dressed*, 64.

**κόσμος**, ὁ, *order; decoration, orna-*



ment, 29, 55; dress, attire, 69; honor, 26.

κράνος, ους, τό (κάρα, head), head-piece, helmet, 55.

κρατέω, ἦσω (κράτος), be strong; be superior, prevail; overpower, overcome, conquer, master, 30, 43, 50, 59.

κράτηρ, ἦρος, ὁ (κεράννυμι, mix), mixing bowl, 9.

κράτιστα, adv. (κράτιστος), strongest, best, 14.

κρατιστεύω, σω, be best; be superior, outdo, 18.

κράτιστος, η, ον, adj., superl. of κρείττων (κράτος), best, strongest, 10, 34, 64; noble, excellent, 15.

κραυγή, ἡ (κράζω), crying, shouting, clamor, 12, 29, 63.

κρεάδιον, τό, dim. of κρέας, a bit or morsel of meat, 14.

κρέας, ως, τό, plur. κρέα, meat, flesh, 7; pieces of flesh, 7, 8, 23.

κρείττων, ον, gen. ονος, adj., used as comp. of ἀγαθός (κράτος), better, stronger.

κρίνω, κρίνω, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην, separate; judge; pronounce a sentence, pass judgment, 10.

κριτής, οὔ (κρίνω), judge, umpire, 10.

Κροῖσος, ὁ, Croesus, king of the Lydians, 40.

κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι and ἐκτενμαι, procure for one's self, obtain, acquire; mid., possess, have, 55.

κτησίς, εως, ἡ (κτάομαι), acquisition, possession, 74.

κτύπος, ὁ, any loud noise; crash, clash, din, 58, 63.

Κυαξάρης, ου, Cyaxares, son and successor of Astyages, 18.

κύκλος, ὁ, ring, circle, 23, 59; κύκλω, in a circle, round about, 61, 62.

κύκλωσις, εως, ἡ (κυκλώω, encircle), surrounding, outflanking, 56.

κυνάριον, τό, dim. of κύων, little dog, whelp, 68.

Κύπρος, ἡ, Cyprus, an island off the southern coast of Asia Minor, 71.

Κῦρος, ὁ, Cyrus the elder, founder of the Persian Empire.

κώων, ωνος, ὁ, Lacedaemonian drinking cup, 2.

κωλύω, σω, ἐκώλῳσα, etc., hinder, prevent, keep, 53, 61; refuse admission, keep from one, 9.

κωμάζω, άσω and άσομαι, ἐκώμασα, κεκώμακα (κῳμος), go about with a party of revelers, revel, make merry, 63.

κώμη, ἡ, village, country town, 47.

κωφός, ἡ, όν, adj. (κόπτω), blunt, deaf, dumb, 61.

## Λ

λάθρᾱ, adv. (ἐλαθον, λανθάνω), secretly; w. gen., without the knowledge (of), 55.

Λακεδαίμων, ονος, ἡ, Lacedaemon, capital of Laconia, Laconia, Sparta, 52.

λαλέω, ἦσω (λάλος, talkative), talk, prattle, 11.

λαμβάνω, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην, take; take, receive, 13, 16, 23, etc.; take, seize, carry off as booty, 8, 12, 14, etc.; seize upon, 49; take along, 14, 15, 26, 41, 42; take, take up, 25; receive, incur, 10; overtake, come upon, find, 14, 29, 30, 63; mid., grasp, seize, 49.

λαμπρός, ά, όν, adj. (λάμπω, shine), bright, brilliant, splendid, 26; noble, glorious, 15.

λαμπρῶς, adv. (λαμπρός), brilliantly, splendidly, 26.

λανθάνω, λήσω, ἐλαθον, λέληθα, ἐλέη-



σμαι, *escape notice, be unseen or concealed*, 28, 55; w. partic. best rendered as an adverb, *secretly, unawares*, 55.

λέγω, ξω, ἔλεξα, εἴλοχα, εἴλεγμαι or λέλεγμαι, ἐλέχθην, ἐλέγην, *gather*.

λέγω, ξω, ἔλεξα, λέλεγμαι (δι-είλεγμαι), ἐλέχθην, *say, speak, tell, declare*, 5, 6, 7, etc.; *tell of, relate*, 9, 10, 13, etc.

ληλατέω, ἦσω (λεῖα, ἐλαύνω), *drive away as booty; make booty, plunder*, 15.

λεῖα, ἦ, *booty, plunder, spoils*, 15, 36, 46.

λείβω, ἔλειψα, *pour; pass., be shed, pour*, 55.

λείπω, ψω, ἔλιπον, λέλοιπα, λέλειμμαι, ἐλείφθην, *leave*, 23; *neglect, fail to pay*, 29, 32.

λευκός, ἦ, ὄν, *adj., white*, 65.

λέων, οντος, ὁ, *lion*, 12.

λήγω, ξω, *stay, abate; come to an end, finish*, 69.

λιμός, ὁ, *hunger*, 29.

λίνεος, ᾧ, ον, *adj., contr. λινοῦς, ἦ, οὖν (λίνον, anything made of flax), flaxen, linen*, 55.

λογίζομαι, ιοῦμαι, ἐλογισάμην, λελογισμαι, ἐλογίσθην (λόγος), *reckon, compute, count up; consider*, 3.

λόγος, ὁ (λέγω), *word, words*, 18, 30, 39, 55, 68; *speech, conversation*, 27, 72.

λοιδορέω, ἦσω, etc. (λοιδορος, *abusive*), *rebuke, reproach, find fault with*, 12.

λοιπός, ἦ, ὄν, *adj. (λείπω), remaining, left, rest (of)*, 4, 23, 27, 61; τῷ, *thereafter, for the future, henceforth*, 36, 62, 71.

λούω, σω, ἔλουσα, λέλουμαι, *wash; mid., bathe one's self, bathe*, 9, 72.

λόφος, ὁ, *hill, mound*, 29; *crest of a helmet*, 55.

λοχᾶγός, ὁ (λόχος, ἡγέομαι), *captain, commanding 24 men*, 22, 23, 24.

λόχος, ὁ (λέγω, *lay an ambush*) *men in ambush, so any armed body; company of 24 soldiers*, 24.

Λυδός, ὁ, *a Lydian*, 60.

λύπew, ἦσω (λύπη, *pain*), *give pain to; pass., be distressed or grieved*, 14.

## M

μά, *particle used in strong protestations and oaths, usually preceded by οὐ or other negative in negation, by ναί or νή in affirmation*, 9, 13, 17, etc.

μάγειρος, ὁ, *cook*, 23.

μαίνομαι, *μανοῦμαι, ἐμηνάμην, μεμάνημαι, ἐμάνην, rage; be mad*, 66.

μακαρίζω, ἰw (μάκαρ, *blessed*), *deem happy*, 73.

μακάριος, ᾧ, ον, *adj. (μάκαρ, blessed), blessed, happy, fortunate*, 74.

μακρός, ᾧ, ὄν, *adj., long*, 56, 58.

μάλα, *adv., very, much, exceedingly*, 9, 15, 17, etc.; *comp. μάλλον, more, rather, better*, 26, 27, 28, etc.; *more easily*, 51; *more likely*, 21, 30; *superl. μάλιστα, most, especially*, 1, 2, 3, etc.; *best*, 61; *certainly, yes*, 17.

Μανδάνη, ἦ, *Mandanē, Cyrus's mother, daughter of Astyages*, 5.

μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα, *learn, especially by inquiry; know, understand*, 2, 3, 5, etc.

μαντεῖα, ἦ (μαντεύομαι, *divine*), *prophetic power; response of an oracle*, 61.

μαστιγοφόρος, ὁ (φέρω), *scourge bearer, a sort of policeman*, 65.

μαστιγώω, ὦσω, ἐμαστίγωσα, *whip, flog*, 12, 14.

μάχαιρα, ἦ (μάχομαι), *saber or bent sword*, 4, 39, 58, 59.

**μάχη**, ἡ, *battle, fight, combat*, 45, 47, 53, 58.

**μάχιμος**, (η), ον, adj. (**μάχομαι**), *fit for battle*; **τό**, *the effective force, strength of the army*, 48.

**μάχομαι**, οὔμαι, *ἐμαχεσάμην, μεμάχημαι, fight, contend with* (w. dat.), 25, 29, 30, etc.

**μεγαλοπρεπής**, ἐς, adj. (**πρέπω**), *be-fitting greatness; magnificent*, 26, 50.

**μεγαλοπρεπῶς**, adv. (**μεγαλοπρεπής**), *magnificently*, 52.

**μέγας**, μεγάλη, μέγα, gen. **μεγάλου**, ης, ου, adj., *large, great*, 12, 14, 15, etc.; *big, grown up, tall*, 10, 65, 68; *loud*, 37; *of great weight, important*, 50; *powerful*, (superl.) *highest, chief*, 1; *influential*, 18; μέγα as adv. for *μεγάλως, greatly, much*, 44; comp. **μείζων**; superl. **μέγιστος**, 23, 55, 56, 61.

**μέγεθος**, ους, **τό** (**μέγας**), *greatness, size*, 21; *height, stature*, 33.

**μεθ'**, see **μετά**.

**μεθύσκω**, ὕσω, ἐμέθυσα, ἐμεθύσθην, *causal of μεθύω, be drunken; make drunk*; mid., *be intoxicated, get drunk*, 9, 41.

**μείζων**, ον, gen. **ονος**, adj., comp. of μέγας, 50, 65, 73; n. as adv., *more*, 55.

**μείων**, ον, gen. **ονος**, adj., used as comp. of **μικρός**, *small; smaller, too small (a piece)*, 23; **ἔχειν**, *be worse off, be at a disadvantage*, 23.

**μέλει**, impers., see **μέλω**.

**μελετάω**, ἥσω and ἥσομαι, *care for; practice something or doing something*, 3, 18.

**μελέτη**, ἡ (**μέλω**), *care, attention; mode of practice, exercise*, 3.

**μέλλω**, ἥσω, ἐμέλλησα, *think of doing; be about to or going to do a thing*, 52, 55, 56; *be likely to do*, 21, 65;

*hesitate, delay*, 32, 58; partic., *coming on, impending*, 21.

**μέλω**, *be an object of care*; usually impers., μέλει, μελήσει, ἐμέλησε, μεμέληκε, *be a care, care for*, w. dat. and gen., 66; *wish, desire*, 74.

**μέμφομαι**, ψομαι, ἐμεμφάμην, ἐμέμφθην, *blame, censure, find fault with*, 16, 43, 50.

**μέμψις**, εως, ἡ (**μέμφομαι**), *blame, censure, reproof*, 42.

**μέν**, particle used to show that the word or clause with which it stands answers to a following word or clause, which is introduced by **δέ**. Often **μέν** and **δέ** may be rendered, *on the one hand . . . on the other, as well . . . as, not only . . . but also*, but usually **μέν** is best left untranslated; **οἱ μέν** . . . **οἱ δέ**, *some . . . others*.

**μέντοι**, for **μέν τοι**, conj., *yet, but, however, nevertheless, indeed, to be sure*, 6, 10, 12, etc.

**μένω**, μενῶ, ἔμεινα, μεμένηκα, *stay, stand fast, abide*, 3, 15, 20, 37, 59; *stay (at home or where one is)*, 3, 4, 14, 29, 63; *not stir, tarry, linger*, 10.

**μέρος**, ους, **τό**, *part, division*, 1, 54; **ἐν μέρει**, *in turn, in order*, 25.

**μεσημβρία**, ἡ (for **μεσ-ημερίᾱ**), *mid-day, south*, 71.

**μεσόλευκος**, ον, adj., *middling white; shot with white, half mixed with white*, 65.

**μέσος**, η, ον, adj., *middle*; **τό**, *midst, middle*, 29, 54; *middle of*, 23, 41, 62, 71.

**μεστός**, ἡ, ὄν, adj., *full, filled*, 25, 37, 59, 68; *laden or loaded with*, 40, 46.

**μετά**, prep. w. GEN., *with, together with*, 21, 27, 45, etc.; *by means of*, 44; w. ACC., *after, of time*, 28,

- 57, 61, 66, 71; *after, next to* (in order), 54, 65.
- μεταμέλει, μελήσει, ἐμέλησε (μέλω), *impers., it repents one, w. gen. of thing and dat. of person*, 66.
- μεταπέμπομαι, ψομαι, *send for, summon*, 6, 43, 64.
- μεταστρατοπεδεύομαι, σομαι, *change or move one's camp*, 36.
- μεταστρέφω [see στρέφω], *turn about; mid., turn one's self about, turn round*, 24, 66.
- μέτωπον, τό (μετά, ὦψ, *eye*), *space between the eyes; forehead*, 12.
- μέχρι, *adv., to a given point; of time, w. GEN., until, up to, till*, 2, 3, 5, 53; *of place, up to, at*, 20, 71.
- μή, *neg. adv., in independent clauses w. subj. or imper., in dependent clauses w. subj., opt., and infin., not, lest*.
- μηδέ, *neg. particle, but not, and not, not; not even, nor even*, 43, 74.
- μηδεῖς, δεμῖα, δέν, *adj. (μηδέ, εἰς), and not one; ὁ, none, no one*, 24, 60, 74; *τό, nothing*, 74.
- Μηδιᾶ, ἡ, *Media, a region of Asia south of the Caspian Sea*, 20.
- Μηδικός, ἡ, ὄν, *adj. (Μῆδος), Median, 6; ἡ (sc. χώρα), Media*, 70.
- Μῆδος, ὁ (Μηδιᾶ), *Mede, Median*, 5, 6.
- μηκέτι, *adv. (μή, ἔτι), no more, no longer*, 35, 57.
- μήν, *particle used to strengthen statements, verily, truly*, 55, 68; *nevertheless, however*, 5, 25, 33, etc.
- μήν, μηνός, ὁ, *month*, 3, 71.
- μήποτε, *adv. (μή ποτε), never, on no account*, 21, 30, 32.
- μηρός, ὁ, *thigh*, 25.
- μήτε, *conj. (μή τε), and not, usually* doubled, μήτε . . . μήτε, *neither . . . nor*, 74.
- μήτηρ, τρός, ἡ, *mother*, 2, 5, 6, etc.
- μηχανή, ἡ (μῆχος, *means*), *instrument, machine, engine of war*, 58.
- μίᾱ, *see εἰς*.
- μίγνυμι, μίξω, ἔμιξα, μέμῳμαι, ἐμίχ-  
θην, ἐμίγην, *mingle, mix*, 9, 74; *pass., interfere with, confuse*, 1.
- μικρός, ἄ, ὄν, *adj., small, little*, 10, 23, 68, 73; *neuter as adv., a little, a bit*, 41.
- μιμέμαι, ἡσομαι, ἐμίμησάμην, μεμίμη-  
μαι (μῖμος, *imitator*), *imitate, follow*, 8, 25.
- μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην, *remind, pass., mention; pf. μέμνημαι (like Lat. meminī), call to mind, recall, remember*, 27, 56, 74.
- μῖσέω, ἡσω, etc. (μῖσος, *hatred*), *hate*, 9.
- μισθός, ὁ, *reward, wages, pay*, 35, 71.
- μισθοφόρος, ον, *adj. (φέρω), receiving wages, serving for hire; as noun, ὁ, mercenary, hired soldier*, 20.
- μισθόω, ὥσω, etc. (μισθός), *let out for hire; mid., hire*, 53.
- μνήμα, ατος, τό (μνάομαι, *be mindful*), *memorial; monument, tomb*, 74.
- μνηστήρ, ἦρος, ὁ (μνάομαι, *be mindful, woo*), *suitor, wooer*, 68.
- μόλις, *adv., hardly, with difficulty*, 12.
- μόνος, η, ον, *adj., alone, only*, 24, 44, 59; *τό, as adv., only, alone*, 12, 17, 50, 56.
- μόνως, *adv. (μόνος), only*, 34.
- μῦριάς, ἄδος, ἡ, *a number of 10,000, myriad*, 65, 71.
- μῦριοι, αι, α, *num. adj., ten thousand*, 19, 48.
- μυσάττομαι, αχθήσομαι, ἐμυσάχθην



(*μῶσος*, uncleanness), *feel disgust, show aversion*, 7.

**μῦω**, *σω*, *ξμωσα*, *μέμῡκα*, *be shut*; intrans., *close* (the eyes); partic. *μῡων*, *with one's eyes shut*, 66.

## N

**ναί**, adv. of strong affirmation, *yea, verily, surely, I suppose*, usually with *μά*, *yes, by* —, 17, 22, 47, 66, 68.

**ναρθηκοφόρος**, *ον*, adj. (*φέρω*), *bearing a νάρθηξ*, wand bearer, 25.

**νάρθηξ**, *ηκος*, *ή*, a tall plant with a hollow, pithy stalk, used for wands, etc.; *wand, staff*, 25.

**νεανίας**, *ου* (*νέος*), *youth*, 22, 24; *young (man)*, w. *άνήρ*, 24; *stout, strong youth*, 7.

**νεανίσκος**, *ο* (*νέος*), *youth*, 73; *man, warrior*, 66.

**νεόγαμος**, *ον*, adj., *newly married*, 32.

**νέος**, (*ᾱ*), *ον*, adj., *young, youthful*, 29, 35, 43.

**νή**, particle of strong affirmation (Attic for the Epic *ναί*), *by*, 8, 9, 15, etc.

**νικάω**, *ήσω*, etc. (*νίκη*), *conquer, prevail*, 25, 52, 53, 66, 67.

**νίκη**, *ή*, *victory*, 39, 56.

**νομή**, *ή* (*νέμω*), *pasturage, pasture*, 34.

**νομίζω**, *ιῶ*, *ἐνόμισα*, etc. (*νόμος*), *hold as a custom; consider, regard, believe, think*, 15, 26, 30, etc.; pass., *be customary; νομιζόμενος*, *customary, regular*, 34, 46, 72.

**νόμιμος**, *η*, *ον*, adj. (*νόμος*), *conformable to custom; prescribed by law*, 4.

**νόμος**, *ο* (*νέμω*), *anything assigned; law, custom, usage*, 1, 5, 10, 17, 49.

**νόος**, contr. *νοῦς*, *νοῦ*, *ο*, *mind, perception; προσέχω*, *turn one's mind*

*to a thing, be intent, listen, heed*, 51.

**νύκτωρ**, adv. (*νύξ*), *by night*, 36.

**νῦν**, adv., *now, at this very time*, 12, 23, 24, etc.; in attrib. position, *present*, 44, 56.

**νύξ**, *νυκτός*, *ή*, *night*, 11, 36, 40, 41, 63.

**νῶτον**, *τό*, plur., *back*, 25.

## Ξ

**ξενίζω**, *ιῶ*, *ἐξένισα* (*ξένος*), *receive or entertain strangers; receive as a guest, entertain*, 33, 46, 47.

**ξένιος**, (*ᾱ*), *ον*, adj. (*ξένος*), *belonging to a ξένος*; *τά*, *gifts of friendship*, 33, 47.

**ξυστοφόρος**, *ον*, adj. (*φέρω*), *carrying a lance; spear bearer*, 65.

## Ο

**ο**, *ή*, *τό*, definite article, *the*; used often with ellipsis of its noun, as *τὰ ἐν Βαβυλῶνι*, *affairs in Babylon*; with participles, *he, she, or they who*, etc.; as demonstr. pron., *he*; *ο* *μὲν*, *ο* *δέ*, *the one, the former . . . the other, the latter* (plur., *some . . . others*); *τὰ μὲν . . . τὰ δέ*, *partly . . . partly*; *ο* *δέ*, *ή* *δέ*, *and he, but he (she)*.

**ὅδε**, *ἧδε*, *τόδε*, demonstr. pron., *this, the following*, referring to what can be pointed out, 1, 7, 24, etc.

**ὁδοιπορία**, *ή*, *journey, march*, 3.

**ὁδός**, *οῦ*, *ή*, *way, path, track, road, journey, march*, 6, 7, 28, etc.; *course of a river*, 63; *distance*, 17, 36.

**οἱ**, enclitic, dat. of *οἶ*, *himself*.

**οἶδα**, *εἰσομαι*, *know*, 10, 20, 27, etc.; *remember, recollect*, 42.

**οἴκαδε**, adv. (*οἶκος*), *to one's home, homeward, home*, 7, 19, 33, 72.



οἰκέως, adv. (οἰκέος, *familiar*), *familiarly*, 11.

οἰκέτης, ου (οἰκέω), *houseslave, servant*, 14, 41.

οἰκίᾱ, ἡ (οἰκέω), *building, house, dwelling*, 19, 63, 64.

οἰκοδομέω, ἦσω, ᾠκοδόμησα (οἰκοδόμος, *builder*), *build a house; build*, 62.

οἰκοθεν, adj. (οἶκος), *from one's house; from home*, 2, 27.

οἶκοι, adv. (οἶκος), *at home, in one's house or country*, 4, 10, 14, 54.

οἶκος, ὁ, *house, abode, dwelling, home*, 44, 70.

οἰκτεῖρω, τερω, ᾠκτεῖρα (οἶκτος, *pity*), *pity, feel pity for*, 60, 62.

οἶνος, ὁ, *wine*, 8, 41, 45.

οἶνοχοέω, ἦσω, ᾠνοχόησα, (οἶνοχός), *pour out wine for drinking*, 8, 9.

οἶνοχός, ὁ (χέω, *pour*), *wine pourer; cup bearer*, 8.

οἶμαι or οἶμαι, οἶησομαι, ᾠήθην, *suppose, think, deem, imagine*, 2, 4, 9, etc.

οἶος, ᾱ, ου, adj. (ὁ, ὅς), *such as, what sort or manner of nature or kind*, 39, 71; *able*, 13.

οἶσπερ, οἶᾱπερ, οἶονπερ, *strengthened form of οἶος, just such as*, 20.

οἷς, οἷος, ὁ, ἡ, *sheep*, 45.

οἶσθα, see οἶδα.

οἶσω, see φέρω.

οἴχωμαι, οἴχησομαι, οἴχωκα or ᾠχωκα, *be gone, have gone, depart*, 23, 43, 44, etc.

ὀκνέω, ἦσω, ᾠκνησα (ὀκνος, *shrink*), *fear, dread, be anxious*, 42.

ὀκτώ, num. adj., indecl., *eight*, 55.

ὀλίγος, η, ου, adj., *few, but few*, 20, 27, 38, 41; *small, short*, 17, 49;

ὀλίγῳ, *a little, slightly*, 5.

ὀλοπόρφυρος, ου, adj. (πορφύρα, *purple*), *all purple*, 65.

ὅλος, η, ου, adj., *whole, entire, complete*, 25, 63.

ὄμμα, ατος, τό (ὀπ-, ὀράω), *eye*, 74.

ὁμόθεν, adv. (ὁμός), *from the same place; from near, close at hand, at close quarters*, 25.

ὅμοιος, (ᾱ), ου, adj. (ὁμός), *like, resembling, similar, the same*, 3, 27, 69.

ὁμοίως, adv. (ὅμοιος), *similarly, in like manner*, 68; *alike, equally, without discrimination*, 73.

ὁμολογέω, ἦσω, ᾠμολόγησα, etc. (ὁμολογος, *agreeing*), *agree, admit*, 5.

ὅμορος, ου, adj. (ὅρος, *border*), *having the same borders, bordering on; ὁ, neighbor*, 32.

ὁμός, ἡ, ὅν, adj., *one and the same*.

ὁμόσε, adv. (ὁμός), *to the same place, together, to close quarters, hand to hand*, 20, 37, 57.

ὁμότιμος, ου, adj. (τιμή), *equally honored; oi, the chief nobles of the Persians, who were equals among themselves, peers*, 19, 20, 37, etc.

ὁμοῦ, adv. (ὁμός), *at the same place*, 29; *together*, 21, 37; *near at hand, at close quarters*, 25; γίγνομαι, *assemble*, 34.

ὅμως, adv. (ὁμός), *all the same; yet, still, nevertheless, notwithstanding*, 12, 55, 57, 70.

ὄναρ, τό (only nom. and acc. sing.), *vision, dream*, 72.

ὀνίνημι, ὀνήσω, ὀνησα, ὀνήμην, ὀνήθην, *profit; benefit*, 61.

ὄνομα, ατος, τό, *name, honor, fame, renown*, 73.

ὀνομάζω, ᾱσω, ὀνόμασα, etc. (ὄνομα), *name, call by name*, 37, 56.

ὀνομαστί, adv. (ὀνομάζω), *by name*, 14.

ὄπερ, see ὅσπερ.

ὅπῃ, adv., *by which way*, 12.

**ὀπισθεν**, adv., *behind, at the back, in the rear*, 24, 36, 37, etc.; **τό**, *the rear of an army*, 59.

**ὀπλίζω**, σω, ὤπλισα, ὤπλισμαι, ὀπλίσθην (ὀπλον), *arm, equip*; mid., *arm one's self*, 55.

**ὀπλισις**, εως, ἡ (ὀπλίζω), *arming, equipment*, 25.

**ὄπλον**, τό, *instrument, implement; τά, weapons, arms*, 1, 4, 15, etc.

**ὀπλιφόρος**, ον, adj. (φέρω), *bearing arms*; ὁ, *warrior, soldier*, 54.

**ὅποι**, adv., *to what place, whither, wheresoever*, 30, 32, 44, 60, 62.

**ὁποῖος**, ᾧ, ον, adj., *of what sort or kind, which, what, whatever*, 22, 39, 68.

**ὁπόσος**, η, ον, adj., *as much or many as, as great as, however much or many*, 13, 21, 28, etc.

**ὁπότεν**, adv., *when, whenever*, 27.

**ὁπότε**, adv., *when, whenever, since*, 9, 14, 22, etc.

**ὁπότερος**, ᾧ, ον, adj., *which of two*, 33.

**ὅπου**, adv. of place, *where*, 13, 28, 38, 66; *wherever*, 54.

**ὅπουπερ**, adv., *stronger than ὅπου (ὅπου περ), just where*, 69.

**ὅπως**, conj. of manner, *as*, 14; *how*, 14, 20, 26, 47; *in whatever way*, 45; *in final clauses = ἵνα, that, in order that*, 1, 12, 13, etc.; *in object clauses, that*, 27, 52, 74; οὐδ' ὅπωςτιοῦν, *not in any way whatever, without the least bit*, 68.

**ὄραμα**, ατος, τό (ὀράω), *that seen; sight, spectacle*, 38.

**ὀράω**, ὀφομαι, εἶδον, ἐώρακα or ἐοράκα, ἐώραμαι or ὤμμαι, ὠφθην, *see, perceive, observe*, 2, 6, 7, etc.; *look, face*, 57; *look at*, 17; *have in view, aim at*, 12.

**ὀργή**, ἡ, *impulse; anger, wrath*, 42.

**ὀργίζω**, ἰω, ὠργισα (ὀργή), *make angry*; mid. and pass., *grow or*

*be angry, be wroth, feel resentment*, w. dat. or prep. and acc., 23, 50.

**ὄρεινός**, ἡ, ὄν, adj. (ὄρος), *mountainous, hilly*, 6.

**ὀρθός**, ἡ, ὄν, adj., *straight; upright, erect, standing*, 58, 65, 68.

**ὀρθώω**, ὠσω (ὀρθός), *set straight*; mid., *stand erect or upright*, 9.

**ὀρθῶς**, adv. (ὀρθός), *rightly, without mistake*, 10, 26, 50, 68.

**ὀρίζω**, ἰω, ὠρισα, etc. (ὄρος, boundary), *bound*, 71.

**ὄριον**, τό, = ὄρος, *boundary*; **τά**, *borders*, 15, 20, 27, etc.

**ὀρμάω**, ἡσω, ὠρμησα, etc. (ὀρμή), *set in motion, start*; mid., *set out, take the field, proceed*, 19, 54, 56.

**ὀρμή**, ἡ, *violent movement onwards; assault, attack*, 34.

**ὄρος**, οvs, τό, *mountain, hill*, 29, 34.

**ὀρύττω**, ξω, ὠρυξα, ὀρύρυχα, ὀρύρηναι, ὀρύχθην, *dig, excavate*, 62, 63.

**ὀρχέομαι**, ἡσομαι, ὠρχησάμην (ὄρχος, row of vines), *dance in a row; dance*, 9.

**ὅς**, ᾧ, ὅ, rel. pron., *who, which, that*, 1, 3, 4, etc.; ἐν ᾧ (sc. χρόνῳ), *while*, 21; ἔστιν ὅς (εἰσὶν οἱ), *some one, some*, 29; *as demons. (= ἐκεῖνος or οὗτος), he*, 24.

**ὅσος**, η, ον, adj., *how great, how much or many*, 7, 31; *whoever, whatever*, 17; *as much or many as, those who, all that*, 6, 12, 13, etc.; *following τοσοῦτος, as*, 36.

**ὅσοσπερ**, ὅσηπερ, ὅσονπερ, *for ὅσος περ, however great or much, as great or much as*, 31, 39, 71.

**ὅσπερ**, ᾧπερ, ὅπερ, *strengthened from ὅς, the very man who or thing which, or simply who, which*, 23, 37, 44, etc.

**ὅστις**, ᾧτις, ὅ τι, indef. rel., *or in-*

- direct interrog. pron., *any one who, anything which*, i.e. *whoever, whatever, whichever*, 3, 11, 13, etc.
- ὅτᾱν, conj. for ὅτ' ἄν (ὅτε), *when-  
ever, when*, 2, 17, 27, 35, 39, etc.;  
*as often as*, 2, 3, 7, etc.
- ὅτᾱνπερ, for ὅταν περ, *whenever*, 71.
- ὅτε, adv. of time, *when, while*, 9,  
23, 25, etc.
- ὅ τι, neut. of ὅστις.
- ὅτι, conj., *that*, in indir. disc., 7, 9,  
10, etc.; w. superl., *as . . . as  
possible*, 26; *for that, seeing that,  
inasmuch that, because*, 3, 6, 7,  
etc.
- οὐ̇, see ὅς.
- οὐ̇, οὐ̇, ἔ, reflex. pron., *of himself*.
- οὐ̇, οὐ̇κ, οὐ̇χ, adv., *not*; οὐ̇, *no*, 7.
- οὐδαμῇ, adv. (οὐδαμός, *no one*), *in  
no place, nowhere*, 40.
- οὐδαμῶς, adv. (οὐδαμός, *no one*), *in  
no way*, 74.
- οὐδέ, adv. (οὐ δέ), *but not, and not*,  
11, 23, 46; *not also*, 39; *not even*,  
4, 9, 13, etc.
- οὐδεὶς, οὐδεμιᾶ, οὐδέν, adj. (οὐδέ, εἷς),  
*not even one; no one, none, no*,  
9, 13, 66; ὁ, *no one*, 40, 41, 43, 65;  
οὐδέν, *nothing*, 3, 8, 12, etc.; ad-  
verbial, *not, not at all*, 12, 22,  
23, etc.
- οὐδέποτε, adv., *and not ever; never*,  
11.
- οὐδέπω, adv. (οὐδέ πω), *not yet*, 21.
- οὐδέτερος, ἄ, or, adj. (ἕτερος), *not  
either, neither of two*, 29, 34.
- οὐ̇κ, see οὐ̇.
- οὐκέτι, adv. (οὐκ ἔτι), *no more, no  
longer*, 4, 11, 13, etc.
- οὐκουν, adv. (οὐ̇κ, οὐ̇ν), *not therefore,  
not indeed, so not*, 55.
- οὐ̇κουν, adv. (οὐ̇κ, οὐ̇ν), = οὐκουν, but  
without negative force, *therefore,  
accordingly, then*, 32, 69.
- οὐ̇ν, adv., *therefore, accordingly, so,  
then*, 6, 7, 10, etc.
- οὐ̇πω, adv. (οὐ̇ πω), *not yet*, 15, 17,  
22.
- οὐ̇πώποτε, adv. (οὐ̇ πώποτε), *never  
yet, never*, 32.
- οὐρανός, ὁ, *heaven; heavens, sky*, 55.
- οὔσα, fem. of οὐ̇ν, pres. partic. of  
εἰμί.
- οὐσίᾱ, ἡ (οὔσα), *that which is one's  
own; property, fortune*, 69.
- οὔτε, adv. (οὐ̇ τε), *and not*; usually  
repeated, οὔτε . . . οὔτε (οὐδέ),  
*neither . . . nor (even)*, 27, 30,  
43, etc.
- οὔτος, αὐ̇τη, τοὔτο, demons. pron.,  
*this near one, that spoken of*; καὶ  
ταὔτα, *and that too*, emphasizing  
the preceding words.
- οὔτοσί, αὐ̇τη̇, του̇τί, strengthened  
form of οὔτος, *this man here*, 68.
- οὔτω, or οὔτως, adv. (οὔτος), *in this  
way or manner, so, thus*, 4, 7, 8,  
etc.; *so much, to such an extent*,  
8, 9, 10, 14, 24; *under these cir-  
cumstances, then*, 15, 18, 20, etc.
- οὐ̇χ, for οὐ̇ before a rough vowel.
- ὀφείλω, ἦσω, ὠφείλησα, ὠφελον, ὠφει-  
λήθην, *owe*, 55.
- ὀφθείην, from ὀράω.
- ὀχυρός, ἄ, ὄν, adj. (ἔχω), *lasting;  
strong, stout* (sc. χωρὶν), *strong-  
hold*, 51.
- ὀψομαι, fut. of ὀράω.
- ὀψον, τό (ἔψω, *boil*), *cooked meat;  
meat, 23; sauce, relish, season-  
ing*, 2, 3.

## II

- πάγκαλος, (η), ον, adj. (πᾶς), *very  
beautiful or handsome*, 55, 65.
- παγκάλως, adv. (πάγκαλος), *very  
beautifully or handsomely*, 55.
- παιάν, ἄνος, ὁ (Παιών, physician of  
the gods, later an epithet of



- Apollo), *choral hymn or chant*, (addressed to Apollo), *war song*, 37, 57.
- παιδεῖα, ἡ (παῖς), *rearing of a child; education, training*, 5, 16, 18.
- παιδεύω, σω, etc. (παῖς), *rear a child; bring up, educate, instruct, teach*, 1, 4, 5.
- παιδιᾶ, ἡ (παίζω), *childish sport; game, sport*, 21, 25.
- παῖς, παιδός, ὁ, ἡ, *child*, 1, 2, 3, etc.
- παίω, σω and ἤσω, ξπαισα, πέπαικα, ἐπαίσθην, *strike, beat*, 10, 58, 65; *strike, hit, wound*, 25, 39, 47, 59, 63.
- Πακτωλός, ὁ, *Pactolus, a river of Lydia*, 52.
- πάλαι, adv., *long ago, formerly; for some time, long*, 48; *long before*, 72.
- πάλιν, adv., *a second time, again, back again*, 10, 14, 15, etc.
- παλτόν, τό, *light spear, used by Persian cavalry, javelin*, 3, 4, 8, 44, 65.
- πάμπολυς, πολλή, πολυ, adj., *very great, very much or (plur.) many*, 45, 47, 52, 64.
- Πάνθεια, ἡ, *Panthea, the beautiful wife of Abradatas*, 55.
- παντάπασι, adv., *all in all; utterly, entirely, completely, exactly*, 10, 11.
- πανταχόθεν, adv. (πᾶς), *from every part, on every side*, 57.
- παντοδαπός, ἡ, ὅν, adj. (πᾶς), *of every kind, of all sorts*, 7, 58.
- πάντοθεν, adv. (πᾶς), *from all quarters, on all sides*, 45, 56, 57, 59.
- παντοίος, ᾧ, ον, adj. (πᾶς), *of all sorts or kinds*, 36, 45, 48.
- πάνυ, adv. (πᾶς), *altogether, very, exceedingly*, 7, 10, 17, etc.; *certainly, by all means*, 46.
- πάππος, ὁ, *grandfather*, 6, 7, 8, etc.
- παρά, prep., *beside; w. GEN., from, from the side of*, 24, 26, 28, etc.; *w. DAT., beside, by*, 45, 54; *with, among*, 2, 7, 32; *with, at the home of*, 2; *w. ACC., to the side of, to*, 47; *alongside of, along by, near*, 66.
- παραβάτης, ου (παραβαίνω, *stand beside*), plur., *light troops, who ran beside the horsemen*, 58.
- παραγγέλλω [see ἀγγέλλω], *send word along; order, command*, 26, 34, 52, etc.; *pass the word along*, 38, 57, 59, 66, 70.
- παραγίνομαι [see γίνομαι], *be by one's side*, 29; *come up, come, arrive*, 59.
- παράγω [see ἄγω], *lead by*, 65.
- παράδεισος, ὁ [Persian word], *park*, 11.
- παραδίδωμι [see δίδωμι], *give up, give over, surrender*, 34, 44, 60, 64.
- παιριέω [see αἰρέω], *take from beside; take away*, 51.
- παρακαλέω [see καλέω], *call to one's side, summon*, 28, 42, 45; *ask, invite*, 44, 74; *urge, spur on, encourage*, 14, 37.
- παρακελεύομαι, *stand by one and order; urge, exhort, encourage*, 53, 58.
- παραλαμβάνω [see λαμβάνω], *receive from, get by inheritance; take possession of*, 44, 64; *take with one, take along*, 14, 46.
- παραμένω [see μένω], *stay beside; remain, stay, abide*, 49.
- παρασάγγης, ου (Persian farsang), *parasang of thirty stades*, 28.
- παρασκευάζω, ᾶσω, εσκεύασμαι, *get ready, provide*, 20, 45, 51, 64, 71; *equip*, 28, 53; *mid., prepare one's self or for one's self*, 10, 14, 19, etc.
- παρασκευή, ἡ, *preparation*, 19, 65.



**παρατάττω** [see **τάττω**], *place side by side*; mid., *stand or form in line of battle*, 47.

**παρατείνω** [see **τείνω**], *stretch out on the rack*; *torture, torment*, 9.

**παρατίθηναι** [see **τίθηναι**], *place beside*; *set before, serve up*, 22, 72.

**παραφέρω** [see **φέρω**], *bring to one's side*; *set before, serve*, 7, 23.

**παρεγγυάω**, *ήσω*, *hand over*; *pass the word of command along the line, give command, order*, 37, 38, 39, 56, 63.

**παιδιά**, *ή*, usually plur., *cheek*, 55.

**πάρεμι** (*είμι*), *be by or present, be near or at hand*, 1, 3, 14, etc.; *be present, come up, report or arrive (at)*, 21, 26, 29, etc.; *be prepared, be ready*, 33; *έν τῷ παρόντι*, *for the present, at the time*, 48, 50.

**πάρεμι** (*είμι*), *go by, pass along or by*, 9, 56, 57; *leave behind, out-strip*, 11.

**παρελαύνω** [see **ελαύνω**], *drive by; ride along or on, ride past*, 35, 66.

**παρέπομαι** [see **έπομαι**], *follow along-side, follow close*, 65.

**παρέρχομαι** [see **έρχομαι**], *go by, pass, elapse; pass by, precede*, 24.

**παρέχω** [see **έχω**], *hold in readiness, provide, furnish*, 4, 44; *afford*, 8, 21; *make, render*, 1, 48; mid., *make, render*, 39.

**πάρθενος**, ου, *ή*, *girl, maiden*, 45.

**παροράω** [see **οράω**], *look at by the way; look to or toward*, 56.

**παρουσιᾶ**, *ή* (*παρών, πάρεμι*), *presence*, 50.

**παροξέομαι**, *ride beside in a chariot*, 65.

**παροψίς**, ιδος, *ή* (*δψον*), *dainty side-dish*, 7.

**πάς**, *πάσα, πᾶν*, adj., *all, every, the whole*, 2, 4, 5, etc.

**πάσχω**, *πέισομαι, έπαθον, πέπονθα*,

*suffer, receive good or ill*, 9, 30, 44, etc.; *τι*, *come to grief, have something happen to one*, 14, 25, 74.

**πατήρ**, *τρός, ό*, *father*, 5, 6, 9, etc.

**πατρίς**, ιδος, *ή*, *fatherland; native land, country*, 2, 73.

**πατρῴος**, (*ᾶ*), ου, adj. (*πατήρ*), *of one's fathers, ancestral, hereditary*, 19, 36, 72.

**παύω**, *σω, έπανσα*, etc., *make cease; mid., cease or rest (from), stop*, 42, 50; *come to an end, cease*, 9, 11, 42.

**παχύς**, *εία, ύ*, adj. (*επάγην, πήγνυμι, be solid*), *thick, stout*, 25.

**πέδιον**, τό (*πέδον, ground*), *plain*, 12, 25, 35, 59.

**πεζός**, *ή, όν*, adj. (*πούς, foot*), *on foot*, 40; *οί, men on foot, infantry*, 14, 28, 36, etc.

**πείθω**, *πέισω, έπεισα, πέπεικα and πέποιθα, πέπεισμαι, έπίεσθην, win over, persuade*, 13, 43, 60; mid., *assent, comply, obey*, 2, 14, 18, etc.

**πειθώ**, ους, *ή*, *persuasion; obedience*, 37.

**πειράομαι**, *ᾶσομαι, πεπειράμαι, έπειρά-θην (πειρα, trial), try, attempt, endeavor*, 9, 21, 27, etc.

**πeltaστής**, ου, *soldier with a light shield (πέλτη)*; *peltast, targeteer*, 19.

**πέμπω**, *ψω, έπεμψα, πέπομφα, πέπεμμαι, έπέμφθην, send, despatch*, 16, 19, 23, etc.

**πένης**, ητος, ό (*πένομαι, toil*), *day-laborer; pred., poor man, poor*, 30.

**πένθος**, ους, τό, *grief, sorrow*, 44.

**πέντε**, num. adj., indecl., *five*, 4, 15 (*καί δέκα*).

**πεντήκοντα**, num. adj., indecl., *fifty*, 32.

**πέπλος**, ό, *woven cloth; robe, clothes*, 31, 38.

**περαίνω**, *ανῶ, έπέρανα, πεπέρασμαι*,

- ἐπεράνθην (πέρας), *bring to an end; carry out, accomplish*, 31.
- πέρας, ατος, τό (πέρᾱ, *beyond*), *end; boundary, extremity*, 71.
- περάω, ἄσω, ἐπερᾶσα, πεπεράκα (περᾶ, *beyond*), *drive through, pass*; (sc. βίον), *live*, 61.
- περί, prep., *round about*; w. GEN., *about, concerning, in regard to*, 19, 20, 22, etc.; w. DAT., *about, around, near*, 4, 5, 6, 65; w. ACC., *around, about*, 1, 3, 20, etc.; *toward, in regard to*, 2, 61; *in*, 3; οἱ περὶ αὐτόν, *his men*, 15.
- περίγω [see ἄγω], *take about with one*, 6.
- περιβάλλω [see βάλλω], *throw around; surround, inclose, capture*, 36.
- περίεμι (εἶμι), *go about, go around*, 35.
- περιελαύνω [see ἐλαύνω], *drive about; ride round or about*, 45, 59, 62.
- περιέρχομαι [see ἔρχομαι], *go about or round; of time, come round, elapse, be ended*, 71.
- περιέχω [see ἔχω], *have about; encircle, surround, hem in*, 57.
- περιήκω, ξω, *have come round to one, fall to one's lot*, 44.
- περίστημι [see ἵστημι], *station about, place round*, 62; *mid., encircle, surround*, 29.
- περίξ, adv. (περί), *round about, all around*, 18.
- περίοδος, ἡ, *going round; round, course*, 23.
- περιπλανάομαι, *wander about*, 7.
- περιπτύσσω, ξω, *enfold; mid., outflank*, 57.
- περισπάω, σω, *draw off from around; mid., strip one's self of, take off*, 31.
- περιτίθημι [see τίθημι], *put round about; mid., put on*, 26.
- περιφέρω [see φέρω], *carry or pass round*, 23.
- περιφορά, ἡ (περιφέρω), *distribution, meats carried round*, 23.
- Πέρσης, ου, *Persian*; as adj. (= Περσικός), *Persian*, 60; ὁ, *a Persian*, 1.
- Περσικός, ἡ, ὄν, adj., *Persian*, 17, 26.
- Περσίς, ἰδος, ἡ, *Persian*; (sc. γῆ), *Persia*, 20; (sc. γυνή), *Persian woman*, 71.
- πιέζω, ἔσω, ἐπίεσα, πεπίεσμαι or πεπίεγμαι, ἐπίεσθην, *press; oppress, distress*, 61.
- πιθανός, ἡ, ὄν, adj. (πείθω), *actively, calculated to persuade, convincing*, 55; *passively, easy to persuade; obedient, docile*, 24.
- πίνω, πίομαι, ἐπιον, πέπωκα, πέπομαι, ἐπόθην, *drink*, 9, 18, 41, etc.
- πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα, *fall, fall down or over*, 12, 58, 59.
- πίστις, εως, ἡ (πείθω), *trust; pledge, promise, assurance*, 60.
- πιστός, ἡ, ὄν, adj. (πείθω), *to be trusted or believed, faithful, trusty, reliable*, 22, 45, 48, 55, 74; τό, *pledge, assurance*, 34.
- πλανάομαι, ἡσομαι and ηθήσομαι, πεπλάνημαι, ἐπλανήθην (πλάνη, *wandering*), *roam about, wander*, 7, 41.
- πλατύς, εἰα, ύ, adj., *wide, broad*, 62.
- πλείων, πλέων, *from πολὺς*.
- πλέον, adv., *neuter of πλέων = πλείων, more*. See πολὺς.
- πλεονεκτέω, ἡσω and ἡσομαι (πλεονέκτης = ὁ πλέον ἔχων), *have more than one's due; gain or have some advantage*, 58.
- πληγείς, see πλήττω.
- πληγή, ἡ (πλήττω), *blow, stroke*, 10; *wound*, 25.
- πλήθος, ους, τό (πίμπλημι, *fill*), *great number; number, numbers*, 21, 58.
- πλήν, prep., w. GEN. (πλέον), *more than; except*, 1, 4, 41, 57.

πλήρης, *es*, *adj.* (πλέω), *full*; *filled* or *supplied with*, 61.

πλησιάζω, *άσω*, *πεπλησίακα* (πλησίος, *near*), *draw near*, *approach*, *w. dat.*, 14, 48.

πλήττω, *ξω*, *έπληξα*, *πέπληγγμαι*, *έπλήχθην* and *έπλήγην*, *strike*, *smite*; *wound*, 25, 59.

πλούσιος, *α*, *ον*, *adj.* (πλούτος), *rich*, *wealthy*, *opulent*, 66.

πλουτέω, *ήσω* (πλούτος), *be rich* or *wealthy*, 30.

πλουτίζω, *ιω* (πλούτος), *make wealthy*, *enrich*, 71.

ποδήρης, *es*, *adj.*, *reaching to the feet*, 55.

ποι, *enclitic adv.*, *somewhither*; *in some* or *any direction*, *anywhere*, 4, 6, 17.

ποιέω, *ήσω*, *έποίησα*, etc., *make*, *create*, 55, 73; *make*, *render*, 15, 30, 31; *accomplish*, *perform*, *execute*, 1, 5; *bring about*, *effect*, *cause*, 27, 35; *place*, 56; *institute*, *ordain*, 14, 15, 27, 52; *utter*, *raise*, 29; *treat well* or *ill* (*εὔ*, *κακῶς*), 42, 50; *do* (to one), 14, 25, 42, 67; *act*, *do*, *perform*, 3, 9, 12, etc.; *bring*, *get*, 39; *mid.*, *make*, *do*, *have made* or *done*, 3, 18, 20, etc.; *hold*, 26; *place*, 54; *form*, 59.

ποιός, *α*, *ον*, *adj.*, *of what sort?* *what?* *less definitely*, *w. τις*, 68.

πολεμέω, *ήσω*, etc. (πόλεμος), *carry on war*, *fight*, 9, 30, 32.

πολεμικός, *ή*, *ον*, *adj.* (πόλεμος), *of or for war*, *military*; *τά*, *matters of war*, *practice of war*, 21.

πολέμιος, (*α*), *ον*, *adj.* (πόλεμος), *of war*; *hostile*, 29; *οί*, *the enemy*, 15, 20, 21, etc.; *ή* (*sc.* *χάρᾱ*), *the enemy's country*, 36, 43, 46.

πόλεμος, *ό*, *battle*, *fight*, *fighting*, *war*, 3, 29, 30, etc.

πολιορκέω, *ήσω*, etc. (πόλις, *είργω*), *hem in a city*; *blockade*, *besiege*, *storm*, 51.

πολιορκιά, *ή*, *besieging*, *siege*, 62.

πόλις, *εως*, *ή*, *city*, 3, 47, 48, etc.; *government*, *state*, 16.

πολιτεία, *ή* (πολιτεύω, *live as a citizen*), *condition of a citizen*; *government*, *constitution*, 4.

πολλάκις, *adv.* (πολύς), *many times*, *often*, 3, 9, 14, etc.

πολλαπλάσιος, *α*, *ον*, *adj.* (πολύς), *many times as many*, *many times more* or *greater*, 69.

πολύς, πολλή, πολύ, *adj.*, *much*, *many*, 7, 8, 11, etc.; *great*, *vast*, 17, 27, 44, 48; *deep*, 57; *long*, 17, 36; *οί*, *the many*, *the majority*, *most*, 29, 71; *πολλά*, *much*, 46, 63; *πολύ* or *πολλῶ*, as *adv.*, *much*, *very*, *greatly*, *far*, *by far*, 6, 7, 38, etc.; *a great deal*, *often*, 37; *ἐπὶ τὸ πολύ*, *for the most part*, 54; *ἐκ πολλοῦ*, *a long way off*, 57; *comp.* *πλείων* or *πλέων*, *greater*, *more numerous*, *more*, 3, 31, 48, 53; *πλεῖον* or *πλέον*, as *adv.*, *more*, 5, 62, 67; *superl.* *πλείστος*, *very much* or *many*, *most*, 14, 29, 43, etc.; as *adv.*, *πλείστον*, *most*, 67.

πονέω, *ήσω*, etc., *work hard*, *toil*, *labor*, 21; *undergo fatigue* or *hardships*, 42.

πονηρός, *ά*, *ον*, *adj.* (πονέω), *toil-some*; *painful*, *dreadful*, *sad*, 13; *poor*, *wretched*, 15.

πόνος, *ό* (πένομαι, *work*), *labor*, *task*, *hardship*, 68.

πόντος, *ό*, *sea*, *open sea*; *the Euxine Pontus*, 71.

πορείᾱ, *ή* (πορεύομαι), *walking*; *journey*, *march*, 70.

πορεύομαι, *σομαι* and *θήσομαι*, *πεπόμεναι*, *έπορεύθην* (πόρος), *go*, *walk*, *march*, *proceed*, 17, 20, 24, 30, etc.



- πορεύσιμος**, (η), *ον*, adj., *that may be crossed, passable*, 63.
- πορφύρεος**, η, *ον*, contr. οὖς, ᾱ, οὖν, adj., *dark red, crimson, purple*, 6, 55, 65.
- πορφυρίς**, ἰδος, ἡ (πορφύρᾱ, *murex*), *purple garment*, 26.
- πόσος**, η, *ον*, interrog. adj., *how great or much? how many?* 20, 31, 32, 33.
- ποταμός**, ὁ, *stream, river*, 2, 52, 60, 62, 63.
- ποτέ**, enclitic adv., *at one time, once*, 10, 22, 24, etc.; *ever*, 11, 44, 64, 68; in questions, τί (τίς) ποτε, *why in the world? whoever?* 9.
- πότε**, interrog. adv., *when?* 69.
- πότερος**, ᾱ, *ον*, interrog. adj., *whether of the two? which?* 6, 10, 24, 33; neut. sing. or plur. as adv., *whether*, 25, 29, 30, 31.
- ποτέρως**, adv. (πότερος), *in which of two ways, whether*, 26.
- ποτός**, ἡ, ὄν, adj. (πίνω), *fit for drinking; τό (τά), drink, drinking*, 2.
- ποῦ**, interrog. adv., *where?* 69.
- που**, enclitic adv., *anywhere, somewhere, anyway, perhaps*, 27, 59.
- πούς**, ποδός, ὁ, *foot*, 63.
- πράγμα**, ατος, τό (πράττω), *thing done, deed; thing, matter, affair, circumstance*, 13, 47, 63, 66; *πράγματα ἔχω*, *have trouble*, 7.
- πρᾶος**, *ον*, adj., *mild, gentle, tractable*, 21.
- πρᾶότης**, ητος, ἡ (πρᾶος), *mildness, gentleness*, 33.
- πράττω**, ξω, ἔπραξα, πέπραχα, πέπραγα, πέπραγμαi, ἐπράχθην, *pass over; bring about, accomplish, effect, do*, 2, 3, 14, etc.
- πρέπω**, ψω, ἔπρεψα, *be clearly seen; become, beseem, fit, suit; impers., be fit or proper; be fitting or worthy*, w. dat., 71.
- πρεσβείᾱ**, ἡ (πρεσβεύω, *serve as ambassador*), *embassy, body of ambassadors*, 26.
- πρέσβυς**, εως, ὁ, *old man; as adj., πρεσβύτερος, advanced in age, on in years*, 2; *elder, eldest*, 30, 73; *ambassador*, 22.
- πρεσβύτερης**, *ον*, *old man; as adj., aged*, 44, 72.
- πρίν**, adv. (πρό), *formerly; as conj., πρίν ἢ (with πρίν often omitted), sooner (than), before, until*, w. infin., or in neg. sentences a finite verb; often preceded by πρόσθεν or πρότερον, 23, 24, 39, 41.
- πρό**, prep. w. GEN., *before; of place, in front of*, 54; *of time, before*, 41, 65.
- προαγορεύω**, σω, etc., but in Attic Greek προερῶ, εἶπον, εἰρηκα, *tell beforehand; declare, proclaim*, 29.
- προάγω** [see ἄγω], *lead ahead, move forward*, 36.
- πρόβατον**, τό (προβαίνω), *anything that walks forward; plur., flocks of sheep; sheep*, 40, 45, 46.
- προίμι** (εἶμι), *go before, precede; go ahead or forward, advance*, 19, 24, 29, etc.; *of time, advance, go on*, 11, 18, 55, 68.
- προείπον** [see εἶπον], *say beforehand, tell before, warn*, 14; *command before*, 33; *proclaim, order*, 21, 63, 64.
- προειστέμπω**, ψω, *send in before*, 45.
- προέρχομαι** [see ἐρχομαι], *go before; go forward or ahead, advance*, 24, 56, 72.
- προηγόμαι**, ἡσομαι, *go first and lead the way, lead forward, be the leader*, 65.
- προθυμίᾱ**, ἡ, *readiness, eagerness, zeal, alacrity, spirit*, 37.
- πρόθυμος**, *ον*, adj., *ready, willing, eager, zealous*, 21, 52, 67.



**προθύμως**, adv. (*πρόθυμος*), *readily, willingly*, 8; *faithfully*, 12; *freely, bravely, without fear*, 47.

**προΐημι** [see *ἵημι*], *send before; send on, advance*, 57.

**προπέμπω** [see *πέμπω*], *send before, 28; send out, 39; attend, escort, wait upon*, 16.

**προπετῶς**, adv. (*προπετής*), *headlong, rashly; thoughtlessly*, 8.

**πρός**, prep. w. GEN., in oaths or prayers, *before, by*, 24, 32, 50, etc.; w. DAT., *near, by*, 28, 41, 45, etc.; *besides, in addition to*, 2; w. ACC., *to*, 6, 8, 9, etc.; *toward, upon, against*, 24, 47, 50, etc.; *with respect or regard to*, 21, 52; *relating to, regarding*, 2, 3, 48; *in answer to*, 7, 26, 31, 45, 48; *with*, 3, 9, 19, 22; *with a view to*, 68.

**προσάγω** [see *ἄγω*], *lead to or against*, w. dat., or prep. w. acc., 48; *take or bring to*, 7; *lead in addition*, 48; *lead in, introduce*, 8, 26; *bring or carry up*, 45; *mid., draw to one's self*, 69.

**προσαιρέομαι**, *choose in addition; take as a companion*, 19.

**προσάλλομαι**, *jump up at one*, 68.

**προσαρμόζω**, *δῶω, fit to; agree with, suit*, 68.

**προσβάλλω** [see *βάλλω*], *fall upon, beset, attack*; 60.

**προσδέομαι**, *ἥσομαι, εδεήθην, need or ask in addition*, 10, 43.

**προσδέχομαι** [see *δέχομαι*], *receive in addition; expect, await*, 42.

**προσδραμεῖν**, see *προστρέχω*.

**πρόσειμι** (*εἶμι*), *come to or against, advance against*, 34, 53; *approach, advance*, 21, 26, 27, etc.; *advance to attack*, 57.

**προσελαύνω** [see *ἐλαύνω*], *drive to; ride forward, advance*, 12, 15, 53.

**προσέρχομαι** [see *ἔρχομαι*], *come or go up to; approach, draw near, go to*, 17, 28, 49, 66, 72.

**προσέτι**, adv., *over and above, besides; sometimes written πρὸς δ' ἔτι*, 22, 42, 52, 53, 55.

**προσεύχομαι**, *ξομαι, offer prayers or vows, pray*, 19, 20.

**προσέχω** [see *ἔχω*], *hold to; νοῦν, turn . . . to, pay attention, be intent, take heed*, 51.

**προσῆκω**, *ξω, have come to; belong to, befit*, 19; *be right or just, proper or necessary*, 18; *οἱ προσήκοντες, relatives*, 64.

**πρόσθεν**, adv., *previously, before*, 31, 51, 65, etc.; w. *πρίν*, *sooner (than), until*, 41; w. article, *in front*, 24.

**προσιδεῖν**, see *προσοράω*.

**προσκαλέω** [see *καλέω*], *call to, summon, invite*, 30.

**πρόσκοπος**, *ον, adj., seeing beforehand; οἱ, reconnoitring party*, 45.

**προσκυνέω**, *ἥσω, ἐκύνησα, κεκύνηκα, fall down and worship, adore*, 61, 63, 65.

**προσλαμβάνω** [see *λαμβάνω*], *take in addition; receive in addition*, 35.

**προσοράω** [see *ὁράω*], *look upon*, 74.

**προσπέμπω** [see *πέμπω*], *send to*, 70.

**προσπίπτω** [see *πίπτω*], *fall against; throw one's self at one's feet*, 44; *fall on, attack, make an attack*, 59.

**προσποιέω**, *ἥσω, etc., make to; mid., pretend, make believe*, 23.

**προστάτης**, *ον (προστήναι, προϊστημι), one standing before; president, chief, leader*, 1, 61.

**προστρέχω** [see *τρέχω*], *run to*, 9.

**προσφέρω** [see *φέρω*], *bring or take (to); present, offer*, 8, 55; *mid. and pass., come toward*, 12.

**πρόσσω**, adv., *onward; far off, at a*

distance, afar, 25, 27, 61; w. gen., far from, 36; comp. *προσώτερω*, farther, more distant; superl. *προσωτάτω*, 43.

*προσωπον*, τό (ὤψ, face), face, 25; κατά, in front, facing, 57.

*πρότερος*, ᾱ, ον, adj. (πρό), former; first, ahead, 24; τό, as adv., sooner (than), before, 24, 35, 50.

*προτίθημι* [see *τίθημι*], set forth, offer, propose, determine, 3.

*προτιμάω*, ἤσω, honor one before or above another, 73.

*προφαίνω* [see *φαίνω*], show forth, manifest; mid., appear before one, be seen, 65.

*πρόφασις*, εως, ἡ (προφαίνω or πρόφημι), pretext, excuse, 27.

*προφυλακή*, ἡ, advanced guard, outpost, 36.

*πρῶ* or *πρωί*, adv., early in the morning, early, 3, 15, 36, 37, 51.

*πρώην*, adv. (πρῶ), lately, recently, 23.

*πρῶτος*, η, ον, adj., first, foremost, chief, 11, 23, 37, 54; in the front rank, 15, 24, 37; (τὸ) *πρῶτον*, as adv., in the first place, before all, first, at first, 4, 9, 15, etc.

*πτωχός*, (ή), όν, adj. (πτῶσσω, crouch), one who crouches; as noun, ό, beggar, 46.

*πύλη*, ἡ, plur., gate, 63, 65.

*πυνθάνομαι*, πεύσομαι, ἐπυνθόμην, πέπυσμαι, hear, learn, ascertain (by asking), 16, 39; ask, 28.

*πῦρ*, πυρός, τό, fire, 36, 41, 65.

*πύργος*, ό, tower, 53, 58, 59, 62.

*πυρπολέω*, ἤσω, light and keep up a fire, 36.

*πῶποτε*, adv. (πω, ποτέ), ever yet, 55.

*πῶς*, interrog. adv., how? in what way or manner? 7, 9, 10, etc.

*πως*, enclitic adv., in some or any way, somehow, 12, 23, 41.

## P

*ράδιος*, (ᾱ), ον, adj., easy; comp. *ράων*, superl. *ράστος*, 61.

*ράδιως*, adv. (ράδιος), easily, readily, 13, 18, 20, 27; comp. *ράον*, 51.

*ράων*, *ράστος*, see *ράδιος*.

*ρέω*, *ρεύσομαι*, *ἔρρευσα*, *ἔρρῦκα*, *ἔρρῦην*, flow, 62.

*ῥηθίσα*, *ῥηθέντων*, see *εἶπον* (*ἔρρήθην*).

*ῥίς*, *ῥίνός*, ἡ, nose, 66.

*ρύμη*, ἡ, force, rush, 58.

*ῥώμη*, ἡ (*ῥώομαι*, rush), strength, vigor (of body), 9.

## Σ

*Σάβαρις*, ιος, *Sabaris*, younger son of the Armenian king, 29.

*σάγαρις*, εως, ἡ, single-edged axe or bill, 3, 20.

*Σάκας*, ον, *Sactan*; ό, a favorite servant of Astyages, 8; οι *Σάκαι*, a tribe north of Persia, but the name often used of Scythians, 65.

*Σάρδεις*, εων, αι, *Sardis*, capital of Lydia, 60.

*σατράπης*, ον, *satrap*, *viceroy*, governor, 73.

*σαντοῦ*, see *σεαυτοῦ*.

*σάφα*, adv. (*σαφής*, clear), clearly, well; w. *οἶδα*, be assured, 42, 68.

*σαφῶς*, adv. (*σαφής*, clear), plainly, manifestly, clearly, 9, 30.

*σαώτερος*, (ᾱ), ον, adj., comp. of (*σάος*), safer, see *σῶς*, 54.

*σεαυτοῦ*, τῆς, contr. *σαντοῦ*, τῆς, of thyself, of yourself, 30, 31, 55, 61.

*σημαίνω*, ανῶ, ἐσήμηνα (-ᾱνα), σεσήμασμαι, ἐσημάνθην (*σημα*, sign), show by sign; give a sign or signal, 25, 57; give notice, order, announce, 2, 15.

*σημεῖον*, τό (*σημα*, sign), sign, mark; ensign, standard, 54, 56; badge, 65.

σιγάω, ἡσομαι, σεσίγηκα, etc., *be silent or still*, 14, 42.

σιγή, ἡ, *silence*, 57; dat. as adv., *in silence, silently*, 13.

σιμός, ἡ, ὄν, adj., *snub-nosed, flat-nosed (stomach), flat*, 68.

σιμότης, ητος, ἡ (σιμός), *snubbiness*, 68.

σιτέομαι, ἡσομαι, ἐσιτήθην (σίτος), *take food, eat*, 2.

σίτος, ὁ, plur. σῖτα, τά, *corn, grain; food, provisions, bread*, 2, 3, 28, 72.

σιωπάω, ἡσομαι, ἐσιώπησα, σεσιώπηκα, ἐσιωπήθην (σιωπή), *be silent, keep still*, 31.

σκερδαμύττω, ξω, *blink, wink*, 17.

σκέλος, οὐς, τό, *leg*.

σκέπτομαι, ψομαι, ἐσκεψάμην, ἔσκεμμαι, *look about; find out, ascertain*, 39, 63, 66.

σκευοφορέω, ἡσω, *carry baggage, be a baggage carrier*, 33.

σκευοφόρος, ον, adj. (φέρω), *carrying baggage; baggage carrier*, 33, 54; τά, *baggage train, baggage*, 48, 54.

σκηνέω, ἡσω (σκηνή), *dwelt in a tent, encamp*, 21, 67; *dine*, 41.

σκήνη, ἡ, *tent*, 21, 22, 25, etc.; *assembly (in a tent), entertainment, banquet*, 22, 24, 69.

σκηπτοῦχος, ὁ (σκήπτρον, staff; ἔχω), *wand bearer, chamberlain, eunuch*, 65.

σκήπτρον, τό (σκήπτω, prop), *staff, wand, scepter*, 74.

σκοπέω, used only in pres. system, the other tenses supplied from σκέπτομαι (σκοπός), *look at, consider, examine; think over, deliberate*, 27.

σκοπή, ἡ (σκοπέω), *lookout place*, 34.

σκοπός, ὁ, ἡ (σκέπτομαι), *watcher, scout, sentinel*, 39, 54.

σκοταῖος, (ᾱ), ον, adj. (σκότος), *in the dark, under cover of night*, 60.

σκύλαξ, ακος, ὁ, ἡ (σκόλλω, rend), *young dog, whelp, puppy*, 14.

σκώπτω, ψομαι, ἔσκωφα, ἐσκώφθην, *jeer; jest, joke (at)*, 8, 18.

σός, ἡ, ὄν, poss. adj. (σύ), *thy, your*, 9, 32, 48, 50.

Σοῦσα, τά, *Susa*, capital of Susiana, or Shushan, 71.

σοφία, ἡ, *skill in handicraft and art, wisdom, intelligence*, 33.

σπάω, άσω, ἔσπασα, ἔσπακα, ἔσπασμαι, ἐσπάσθην, *draw; mid. (of a sword), draw*, 63.

σπουδάξω, άσομαι, ἐσπούδασα, ἐσπούδακα, etc., *make haste; be busy or engaged, be earnest*, 9.

σπουδαῖος, ᾱ, ον, adj. (σπουδή), *serious, grave*, 25.

στάδιον, τό, plur. στάδια or στάδιοι (ἵστημι), *stade, a Greek measure of about 600 feet*, 56.

στάς, see ἵστημι.

στεγάζω, άσω, *cover, defend, protect*, 58.

στενός, ἡ, ὄν, adj., *narrow*, 54.

στέρνον, τό, *breast, chest*, 4, 20.

στέφανος, ὁ (στέφω), *crown*, 70.

στεφανώω, ώσω (στέφανος), *crown*, 70.

στέφω, ψω, ἔστεψα, ἔστεμμαι, ἐστέφθην, *put round; crown*, 65.

στοῖχος, ὁ (στείχω, walk), *row, file*, 65.

στολή, ἡ (στέλλω, equip), *equipment; dress, clothing; robe*, 6, 26, 64, 70.

στόμα, ατος, τό, *mouth, lips*, 17.

στρατεία, ἡ (στρατεύω), *expedition, campaign, military service*, 19.

στράτευμα, ατος, τό (στρατεύω), *army in the field*, 15, 20, 22, etc.

στρατεύσιμος, ον, adj., *fit for service; of military service*, 1.



- στρατεύω**, σω (στρατός), *undertake an expedition, take the field*, 44; mid., *take part in a campaign, serve as a soldier*, 4; *make an expedition, take the field in war*, 4, 61.
- στρατηγία**, ή (στρατηγός), *office of general, command*, 61; *generalship*, 67.
- στρατηγικός**, ή, όν, adj. (στρατηγός), *of a general; skilled in generalship, acquainted with military affairs*, 67.
- στρατηγός**, ό (στρατός), *leader of an army, general*, 52, 53.
- στρατιά**, ή, = στρατός, *army, force*, 19, 31, 32, etc.
- στρατιώτης**, ου, *common soldier*, 19, 21, 22, etc.
- στρατιωτικός**, ή, όν, adj. (στρατιώτης), *of or for soldiers, of the army, military*; τά, *military affairs, matters of war*, 22.
- στρατοπεδεύομαι**, σομαι, *encamp, bivouac, take up a position*, 29, 36, 60.
- στρατόπεδον**, τό, *camp ground, camp, encampment*, 36, 38, 40, etc.
- στρατός**, ό, *encamped army; army, soldiers, men*, 52, 53.
- στρεπτός**, ή, όν, verbal adj. (στρέφω), *flexible*; ό, *collar of twisted metal, necklace*, 6, 26, 70.
- στρέφω**, ψω, έστρεψα, έστροφα, έστραμμαι, έστρέφθην, έστράφη, *turn about; pass. and mid., turn one's self, turn about or round*, 37, 57, 59.
- σύ**, σοῦ, σός, σέ, plur. ύμεῖς, pron. of second person, *thou, you*.
- συγγενής**, ές, adj. (συγγίγνομαι), *born with; ό, kinsman, relative*, 17, 65.
- συγγίγνομαι** [see γίγνομαι], *be with; be acquainted or intimate, associate with*, 68.
- συγγνώμη**, ή (συγγινώσκω), *feeling with another; pardon, indulgence*, 30.
- σύγγραμμα**, ατος, τό (συγγράφω), *writing, book*, 69.
- συγγράφω** [see γράφω], *write or note down*, 68.
- σύγε**, strengthened form of σύ, *thou at least, you for your part*.
- συγκαλέω** [see καλέω], *call to council, convoke, assemble*, 30, 39, 46, etc.
- συγκαταθέω**, *make an inroad with another, join in a raid*, 46.
- συγκλείω**, σω, κέκλειμαι or κέκλεισμαι, εκκλείσθην, *shut; άσπίδας, lock (shields)*, 58.
- συγκόπτω** [see κόπτω], *break up*, 55; *thrash soundly, pound well*, 25.
- συγκροτέω**, ήσω, *strike together, clap (the hands)*, 23.
- συλλαμβάνω** [see λαμβάνω], *bring together; take with one*, 35.
- συλλέγω** [see λέγω], *collect, gather, assemble*, 11, 52, 53, 71.
- συμβάλλω** [see βάλλω], *throw together; mid., contribute*, 31.
- συμβουλεύω**, σω, etc., *advise, counsel*, 30, 31, 43, 61; mid., *consult*, 64; *talk over, deliberate*, 51.
- συμμαχία**, ή (σύμμαχος), *alliance, defensive and offensive*, 18, 52.
- σύμμαχος**, ον, adj. (μάχη), *allied with; allied*, 52; *helpful, useful*, 10; ό, *ally, auxiliary, helper*, 18, 37, 40, etc.
- συμμίγνυμι** or ύω [see μίγνυμι], *mix with; meet in close fight, come to blows*, 57.
- σύμπας**, πάσα, πᾶν, adj., *all together, all in a body*, 39.
- συμπέμπω** [see πέμπω], *send with or at the same time*, 12, 28, 31, 32.



**συμπορεύομαι** [see πορεύομαι], *go with, join in an expedition*, 48.

**συμπόσιον**, τό (συμπίνω), *drinking party, banquet, entertainment*, 68.

**συμπροπέμπω**, ψω, *join in escorting, accompany*, 19, 35, 69.

**συμφέρω** [see φέρω], *bring together; bear with, help carry; assist, benefit, be for one's interest or good*, 31, 43, 44, 68.

**συμφορά**, ἡ (συμφέρω), *event; misfortune, calamity*, 44, 61.

**σύν**, prep. w. DAT., *with, together with*, 1, 7, 10, etc.; *with the help of, by the aid of*, 27, 44, 45, etc.; *by means of*, 74.

**συναγείρω**, ἐρῶ, ἡγεῖρα, *gather together, collect, assemble*, 71.

**συναινέω**, ἔσω, *join in praising; agree to, approve*, 70.

**συναποπέμπω**, ψω, *send off together*, 29.

**συναρμόττω** or ζω (ἀρμόσω, ἡρμοσα, ἡρμοκα, ἡρμοσμαι, ἡρμόσθην), *fit together; agree with, suit*, 68.

**συναχθομαι** [see ἀχθομαι], *be troubled with, grieve with*, 44.

**συνδειπνέω**, ἡσω, *dine or sup with one or at one's house*, 41.

**σύνδειπνος**, ὁ (δεῖπνον), *table companion*, 46.

**συνδοκέω**, ἡσω and ξω, *seem alike; seem (to another) also, seem good or best to several*, 36, 44, 64, 71.

**συνειλεγμαί**, see συλλέγω.

**συνεισβάλλω** [see βάλλω], *join in making an attack upon the enemy*, 58.

**συνέξιμι** (εἶμι), *go out with one*, 14.

**συνεπηχέω**, ἡσω, *join in (a song or chorus)*, 37, 57.

**συνεργός**, ὄν, adj., *working together; co-worker, coöperator, assistant*, 68.

**συνετός**, ἡ, ὄν, adj. (συνίημι, *learn*), *intelligent, sagacious*, 64.

**συνεφέπομαι** [see ἔπομαι], *follow on with one*, 55.

**συνήδομαι** [see ἡδομαι], *rejoice or sympathize with, be pleased (at), congratulate*, 74.

**σύνθημα**, ατος, τό (συντίθημι), *anything agreed on; watchword, countersign*, 37, 56.

**συνθηρευτής**, οὔ (συνθηρεύω, *hunt with*), *companion in hunting*, 27.

**σύνθηρος**, ον, adj. (θήρᾱ), *joining in hunting; ὁ, companion in hunting*, 30.

**σύνοιδα**, εἰσομαι, *share in knowledge with one, be conscious*, 30.

**συνιοκτίζω**, σω, *have compassion on*, 44.

**συνοίσω**, see συμφέρω.

**συνουσιᾶ**, ἡ (συνών, σύνειμι), *a being with; social intercourse, society*, 22.

**συντάττω** [see τάττω], *draw up in a body; appoint, direct, order*, 28, 29, 57; mid., *draw up (one's men), muster*, 37.

**συντίθημι** [see τίθημι], *put together; mid., arrange, agree, stipulate*, 71.

**συντρέχω** [see τρέχω], *run with one*, 24.

**Συρίᾱ**, ἡ, *Syria*, 66.

**Συριστί**, adv., *in the Syrian tongue; ἐπίσταμαι, understand Syrian*, 63.

**Σύροι**, οἱ, *Syrians*, 53.

**σῦς**, σνός, ὁ, ἡ, *swine, boar*, 45.

**συσκευάζω**, ἄσω, *make ready by putting together, pack up, get together baggage; mid., pack up; prepare one's self, get ready*, 33, 36, 54, 72; *fit out, equip*, 70, 71.

**συσκοτάζω**, ἄσω, *grow quite dark*, 63.

**συστρατεύω**, *σω*, *take the field with one, join in an expedition*, 30, 44, 69, 71.

**συστρατοπεδεύομαι**, *encamp along with one*, 49.

**σφαδάζω**, *struggle, plunge*, 59.

**σφάλλω**, *αλῶ*, *ἔσφηλα*, *ἔσφαλμαι*, *ἔσφάλην*, *trip up*; *pass.*, *reel, stagger*, 9.

**σφεῖς**, *σφῶν*, *σφίσι*, *σφᾶς*, *pron.* of third person, *they, themselves*, 11, 25, 38, 53.

**σφενδονήτης**, *ου*, *slinger*, 19.

**σφόδρα**, *adv.*, *very, very much, greatly, strongly, exceedingly*, 12.

**σφοδρός**, (*ᾶ*), *όν*, *adj.*, *vehement; strong, robust*, 22.

**σχεδόν**, *adv.* (*σχεῖν*, *ἔχω*), *near; nearly, almost*, 52.

**σχολή**, *ή*, *spare time, leisure, rest, ease*; *dat.* as *adv.*, *leisurely, slowly*, 26.

**σῶζω**, *σω*, *ἔσωσα*, *σέσωκα*, *σέσω(σ)μαι*, *ἔσωθην*, *save, preserve*, 47, 61.

**σῶμα**, *ατος*, *τό*, *body of a man, person*, 9, 21, 58; *dead body*, 35, 74.

**σῶος** and *σῶς*, *acc.* *σῶν*, *n. plur.* *σᾶ*, *safe and sound, alive and well, all right*; *comp.* *σαώτερος* (*from σᾶος*), 54.

**σώρευμα**, *ατος*, *τό*, *heap, pile*, 58.

**σωτήρ**, *ήρος*, *ὁ* (*σῶζω*), *deliverer, savior*, 56.

**σωτηριᾶ**, *ή*, *saving, deliverance, safety*, 39.

**σωφρονέω**, *ήσω* (*σώφρων*), *be wise, act with discretion*, 66.

**σωφρόνως**, *adv.* (*σώφρων*), *with control, discreetly*, 2, 68.

**σωφροσύνη**, *ή*, *soundness of mind; moderation, self-control, sobriety*, 2, 3, 37; *modesty, discretion*, 68.

**σώφρων**, *ονος*, *ὁ*, *ή* (*σῶς*, *φρήν*, *mind*), *of sound mind*.

## T

**τακτικός**, *ή*, *όν*, *adj.* (*τάττω*), *fit for ordering*; *τά*, *military tactics*, 21, 24.

**τάλαντον**, *τό*, *balance, talent, a weight of about 57.75 lbs.*; of money, the amount represented by the weight of silver, about \$1080, 32.

**τάληθῇ**, *by crasis for τὰ ἀληθῇ*.

**τᾶλλα** or *τᾶλλα*, *by crasis for τὰ ἄλλα*.

**τᾶμά**, *by crasis for τὰ ἐμά*.

**τάναντία**, *by crasis for τὰ ἐναντία*.

**Ταναοξάρης**, *ου*, *Tanaoxares*, younger son of Cyrus, 73.

**ταξίαρχος**, *ὁ*, *commander of a τάξις, officer*, 21, 22, 24, etc.

**τάξις**, *εως*, *ή* (*τάττω*), *arranging; good order; line, squad, company*, 15, 21, 23, etc.; *plur.*, *ranks, lines*, 53, 60; *battle line*, 56; *έν τάξει*, *in line, in order*, 46, 47.

**ταπεινῶς**, *adv.* (*ταπεινός*, *humble*), *humbly, modestly*, 50.

**τᾶπιτήδεια**, *by crasis for τὰ ἐπιτήδεια*.

**ταράττω**, *ξω*, *ἐτάραξα*, *τετάραχα*, *τετάραγμα*, *ἐταράχθην*, *stir up; throw into confusion, disturb*, 57.

**τάραχος**, *ους*, *τό*, *trouble, disorder, confusion*, 58.

**τάττω**, *ξω*, *ἔταξα*, *τέταχα*, *τέταγμα*, *ἐτάχθην*, *ἐτάγην* (*rare*), *arrange in order*, 24; *draw up, form in battle order*, 42, 58, 63, 65; *appoint, arrange, order*, 1, 24; *assign, commission*, 1.

**ταῦρος**, *ὁ*, *bull*, 65, 66.

**ταυτά**, *ταυτό*, *by crasis for τὰ αὐτά, τὸ αὐτό*.

**ταῦτα**, *see οὗτος*.

**ταύτη**, *adv.* (*dat. fem. of οὗτος*), *in this way, thus*; *ἧ . . . ταύτη*, *place in which, where, wherever*, 58.

**τάφρος**, ου, ἡ (θάπτω), *ditch, trench*, 37, 62, 63.

**τάχα**, adv. (ταχύς), *quickly; soon, presently*, 38.

**ταχύς**, adv. (ταχύς), *quickly, rapidly*, 15, 26, 36.

**τάχος**, ους, τό (ταχύς), *speed, quickness, nimbleness*, 26.

**ταχύ**, adv. (ταχύς), *quickly, readily, at once, soon*, 5, 10, 11, etc.; comp. θάπτον, superl. τάχιστα, ὡς or οὔτι, *as quickly as possible*, 20, 26, 28, etc.; ἐπειδή, οὕτως, *as soon as*, 36, 43, 63.

**ταχύς**, εἶα, ὅ, adj., *quick, speedy, swift*, 22; comp. θάπτων, superl. τάχιστος; τὴν ταχίστην (sc. ὁδόν), *as soon as possible, with the greatest dispatch*, 41.

**τε**, τ', enclitic particle, corresponding to Latin *-que, and*; τε . . . τε, τε . . . καί, both . . . and, and also, and as well, 1, 3, 4, etc. See also ἄλλως.

**τεθηκώς**, see θνήσκω.

**τεῖνω**, τενῶ, ἔτεινα, τέτακα, τέταμαι, ἐτάθην, *stretch*.

**τειρίζω**, ἰῶ, ἐτείχισα, τετείχικα (τεῖχος), *build a wall; wall in, fortify*, 30, 34; mid., *build (a fortress)*, 51.

**τείχος**, ους, τό, *wall, espec. wall about a city*, 45, 60; *fortification, rampart, fort, castle*, 44, 47, 48, etc.

**τέκνον**, τό (τίκτω), *child*, 38.

**τέλειος**, (ᾱ), ου, adj. (τέλος), *complete; full grown*, 1, 4, 19, 73.

**τελευταῖος**, ᾱ, ου, adj. (τελευτή), *last*, 23; τό, as adv., *finally, in the last place*, 74.

**τελευτάω**, ἥσω (τελευτή), *complete, finish, end*; with or without βίον, *end one's life, die*, 35, 71, 72, 73, 74.

**τελευτή**, ἡ (τελέω), *end*, 72.

**τέλος**, ους, τό, *fulfilment or completion of anything; end*, 73; ἔχω, *have an end, be over*, 67; as adv., *at last, finally*, 11, 12, 14, etc.

**τέμενος**, ους, τό (τέμνω, cut), *piece of land cut off; sacred precinct*, 64, 66.

**τεταρταῖος**, ᾱ, ου, adj., *on the fourth day*, 46.

**τετρακισχίλιοι**, αι, α, num. adj., *four thousand*, 35, 65.

**τέτταρες**, α, num. adj., *four*, 1, 19, 65.

**τέχνη**, ἡ (τίκτω), *art, craft, skill, science*, 68.

**τιάρᾱ**, ἡ, *tiara, the Persian head-dress*, 31, 65.

**Τιγράνης**, ου, *Tigranes, elder son of the Armenian king*, 30.

**τίθημι**, θήσω, ἔθηκα and ἔθετον, τέθηκα, τέθειμαι, ἐτέθην, *put, place, station; deposit, bury*, 74; *hold*, 66; mid., *make, gain*, 74; *give*, 10.

**τίμᾱω**, ἥσω, etc. (τιμή), *esteem, honor*, 8, 22, 39, etc.; *bestow rewards, present gifts*, 27.

**τιμή**, ἡ (τίω, pay), *honor, esteem, reward*, 22; *office, duty*, 8.

**τιμωρέω**, ἥσω (τιμωρός), *avenge, take vengeance, punish*, 2, 12, 44, 45, 63.

**τιμωριά**, ἡ, *help; revenge*, 44.

**τιμωρός**, ὄν, adj. (τιμή, αἰρώ, uphold), *upholding honor; avenger*, 44, 45.

**τις**, τι, gen. τινός, *some one, any one, a man, anything, something*, 2, 7, 9, etc.; as adj., *some, any, a certain*, 29, 55; neut. as adv., *in any respect, at all, any*, 3, 10, 11, etc.

**τίς**, τί, gen. τίνος, interrog. pron., *who? which? what?* 8, 10, 13, etc.; τί, as adv., *why?* 7, 8, 9, etc.

**τιτρώσκω**, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, *wound, injure*, 39, 47.

**τοίνυν**, adv. (νυν), *therefore, accord-*



ingly, moreover, then, 10, 13, 32, 66, 69.

**τοιόσδε**, ἄδε, ὀνδε, stronger form of τοῖος, demonstr. pron., of such a kind, of this kind (the following), 27, 39, 48, 71, 72.

**τοιούτος**, αὐτη, οὗτο, stronger form of τοῖος, demonstr. pron., such as this; such, of such a kind, 4, 10, 11, etc.

**τοξεύω**, σω, shoot with the bow, 2, 3, 10, etc.

**τόξον**, τό (τυγχάνω), bow, 3, 4.

**τοξότης**, ον (τόξον), bowman, archer, 19, 58.

**τοσοῦτος**, αὐτη, οὗτο or οὔτον, demonstr. pron., stronger form of τόσος, so much or great, such, 26, 46; τό, as adv., so much, so far, such a distance, 36.

**τότε**, adv., at that time, then, 3, 14, 15, etc.

**τούτο**, τούτου, see οὗτος.

**τούμόν**, by crasis for τὸ ἐμόν.

**τράπεζα**, ης, ἡ (for τετρά-πεζα, four-legged), table, 67.

**τραῦμα**, ατος, τό, wound, injury, 47.

**τράχηλος**, ὁ, neck, throat, 25.

**τρεῖς**, τρία, num. adj., three, 9, 57, 71.

**τρέπω**, ψω, ἔτρεψα, τέτροφα and τέτραφα, ἐτραπόμην, τέτραμμαι, ἐτρέφθην, ἐτράπην, turn; mid., turn or betake one's self, 47; turn aside, 70.

**τρέφω**, θρέψω, ἔθρεψα, τέτροφα, τέθραμμαι, ἐθρέφθην, ἐτράφην, make grow; breed, raise, 6; support, maintain, 74; bring up, educate, 11; mid., live, 21.

**τρέχω**, δραμοῦμαι, ἔδραμον, -δεδράμῃκα, -δεδράμῃμαι, run, 24.

**τριᾷκοστός**, ἡ, ὅν, adj., thirtieth, 69.

**τρισχίλιοι**, αι, α, num. adj., three thousand, 26.

**τρίτος**, η, ον, adj., (τρεῖς), third, 33, 34, 54; τό, as adv., for the third time, 23; τῇ, on the third day, 72.

**τρόπος**, ὁ (τρέπω), turn; way, manner, style, fashion, 1.

**τροφή**, ἡ (τρέφω), nourishment; food, provisions, maintenance, 71.

**τροχός**, ὁ (τρέχω), anything that runs round; wheel, 58.

**τυγχάνω**, τεύξομαι, ἔτυχον, τετύχηκα and τέτευχα, hit, strike, 25, 66; get, receive, obtain, 30, 39, 44, 73; be, happen to be, partic. often best rendered as adv., by chance, as it happened, 32, 47, 67, 72.

**τύρβη**, ἡ, disorder, tumult, 1.

**τύχη**, ἡ (τυγχάνω), fortune, chance; good fortune; ill luck, disaster, 23.

## Y

**ὑβρίζω**, ἰῶ, ὕβρισα, ὕβρικα, ὕβρισμαι, ὕβρισθην (ὕβρις), act wantonly or arrogantly; be ostentatious, 26.

**ὕβρις**, εως, ἡ, wantonness; arrogance, presumption, 68.

**ὕγιαίνω**, ἀνῶ, ὕγιανα, ὕγιάνθην (ὕγιής, sound), be sound or healthy, be in health, 21.

**ὕδωρ**, ὕδατος, τό, water, 63, 71.

**υἱός**, ὁ, son, 11, 15, 26, etc.

**ὤμεις**, ὤμων, ὤμιν, ὤμας, pron., used as plur. of σύ, thou, you.

**ὤμέτερος**, ᾧ, ον, poss. adj. (ὤμεις), your, yours, 74.

**ὕπακούω** [see ἀκούω], listen under one; listen or submit to, obey, 23, 26, 39, 42.

**ὕπαντάω**, ἥσομαι, ἤντησα, go or march to meet, 35.

**ὕπεναντίος**, ᾧ, ον, adj., set over against; oi, the enemy, 37.

**ὑπέρ**, prep. w. GEN., over, above; for, in behalf of, 3, 4, 53, 71; w. ACC., above, beyond, more than, 1.



**ὑπερήδομαι** [see ἡδομαι], *rejoice greatly, be overjoyed*, 19, 31.

**ὑπερίσχυρος**, ον, adj., *exceedingly strong*, 45.

**ὑπερφιλέω**, ἦσω, *love beyond measure*, 32.

**ὑπερφοβέομαι**, ἦσομαι, *fear exceedingly, be overfrightened, be in great fear*, 11.

**ὑπερχαίρω**, ἦσω, *rejoice exceedingly, be greatly delighted*, 6, 12.

**ὑπηρετέω**, ἦσω (ὑπηρετής), *serve as rower; serve, minister, help*, 11, 44.

**ὑπηρετής**, ου (ἐρέτης, rower), *under-rower; underling, attendant, assistant, servant, follower*, 22, 44, 59.

**ὑπισχνέομαι**, ὑποσχήσομαι, εσχόμην, ἐσχημαι, *promise or engage to do a thing, undertake*, 27, 30, 31, etc.

**ὑπό**, prep., *under*; w. GEN. of agent, *by, at the hands of*, 1, 21, 30, etc.; *through, by means of*, 42; *from, on account of*, 14, 58; w. DAT., *under*, 58, 59; w. ACC., *subject to*, 18.

**ὑποδέχομαι** [see δέχομαι], *receive under one; accept, undertake*, 61.

**ὑπολείπω** [see λείπω], *leave remaining; pass., stay behind; fall or be left behind*, 54.

**ὑπομένω** [see μένω], *remain behind, remain, wait*, 17.

**ὑποπέμπω** [see πέμπω], *send secretly, dispatch privately*, 29.

**ὑποπτέω**, σω, *be suspicious, suspect, mistrust*, 72.

**ὑποπτήσσω**, ξω, *crouch beneath; fear; bow before, pay deference*, 18.

**ὑποτέμνω**, τεμῶ, ἐτεμον, τέτμηκα, τέτμημαι, ἐτμήθην, *cut away under; mid., cut off; intercept*, 15.

**ὑποχωρέω**, ἦσομαι, *go back; fall back, retreat*, 29.

**Ἑρκάνιοι**, ων, *Hyrceanians*, a people near the Caspians, 42; **ὁ**, *the Hyrcanian king*, 43.

**ὑσγίνοβαφής**, ἐς, adj., *dyed scarlet*, 65.

**Ὑστάσπας**, ου, *Hystaspas* or *Hystaspes*, a friend of Cyrus, 22.

**ὑστεραίος**, ᾱ, ον, adj. (ὕστερος), *next; following; ἡ, the following day*, 3, 25, 28, etc.

**ὕστερος**, ᾱ, ον, adj., *later*; **τό**, as adv., *later, afterward*, 24, 39, 41.

## Φ

**φαιδρός**, ᾱ, όν, adj. (φάω, shine), *bright; beaming with joy, joyous*, 37.

**φαίνω**, φανῶ, ἔφηνα, πέφαγκα and πέφηνα, πέφασμαι, ἐφάνθην, ἐφάνην, *bring to light; give information*, 4; mid. and pass., *show one's self, appear, be seen*, 20, 26; *show or prove one's self*, 45; *appear, seem*, 15, 22, 55, etc.; *prove (to be)*, 50.

**φάλαγξ**, γγος, ἡ, *line of battle, battle array, column*, 57, 59; *center, main body*, 54, 56, 58.

**φανερός**, (ᾱ), όν, adj. (φαίνω), *open to sight; in sight, exposed, seen; manifest, plain, evident*, 49, 67.

**φάρμακον**, τό, *drug, medicine; poison*, 8, 9.

**φάσκω**, used to supply parts of φημί, *say, declare, allege*, 43.

**φαῦλος**, (η), ον, adj., *slight; of no importance, weak, contemptible*, 53; *poor, common, coarse*, 6.

**φαυλότης**, ητος, ἡ (φαῦλος), *meanness; plainness, simplicity*, 26.

**Φεραύλας**, ου, *Pheraulas*, a Persian, 64.

**φερνή**, ἡ (φέρω), *dowry, portion*, 70.

**φέρω**, οἶσω, ἤνεγκα and ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην, *bear*,

- bring, carry*, 2, 23, 24, etc.; *endure*, 68; χαλεπῶς, *bear impatiently, take it ill*, 50; *pay*, 30, 32, 44; *mid., take, bear or have with one; carry off*, 31; *rush*, 37.
- φεύγω, ξομαι or ξοῦμαι, *ἔφυγον, πέφυγα, flee, take flight, run away*, 12, 15, 20, etc.; *flee from*, 32, 57.
- φημί, φήσω, *ἔφησα, declare, make known by voice; say, affirm, assert*, 7, 8, 9, etc.
- φθάνω, φθῆσομαι and φθάσω, *ἔφθασα, ἔφθην, come or do before others; overtake, outstrip, anticipate; w. partic. often rendered as adv., sooner, before, first*, 39, 47.
- φθέγγομαι, ξομαι, *ἐφθεγξάμην, ἔφθεγμαi; utter a sound; sound, 56; cry aloud*, 37.
- φθονέω, ἦσω, *ἐφθόνησα, ἐφθονήθην (φθόνος), bear ill will or malice; be envious or jealous, begrudge*, 68.
- φιάλη, ἡ, *broad, flat bowl*, 8, 45, 46.
- φιλανθρωπιᾷ, ἡ, *humanity, benevolence, kindness*, 67.
- φιλάνθρωπος, ον, adj. (φίλος, ἄνθρωπος), *loving mankind, humane, benevolent*, 5.
- φιλέω, ἦσω, *ἐφίλησα, πεφίληκα, etc. (φίλος), love, regard with affection*, 16, 73; *embrace, kiss*, 8, 17, 49, etc.
- φιλιά, ἡ (φιλέω), *friendly love, friendship*; *love*, 74.
- φιλικός, ἡ, ὄν, adj. (φίλος), *of or for a friend, of friendship; τά, proofs of friendship*, 44.
- φίλιος, (ᾱ), ον, adj. (φίλος), *of or from a friend, friendly*, 41; ἡ (sc. γῆ or χώρᾱ), *friendly land, friendly ground*, 43.
- φιλόκαλος, ον, adj., *loving the beautiful or elegant*, 6, 64.
- φιλομαθής, ἐς, adj. (μαθεῖν, μαθάνω), *fond of learning, eager for knowledge*, 5.
- φίλος, η, ον, adj., *loved, beloved, dear; ὁ, friend (sc. ἀνὴρ)*, 2, 9, 22, etc.
- φιλόστοργος, ον, adj. (στέργω, *love*), *affectionate, loving*, 6.
- φιλοτιμία, ἡ, *love of honor or esteem, desire for praise*, 37.
- φιλότιμος, ον, adj. (τιμή), *loving honor, ambitious, emulous*, 5, 6.
- φοβερῶς, adv. (φοβερός, *fearful*), *so as to cause fear, terribly*, 64.
- φοβέω, ἦσω, *ἐφόβησα, πεφόβημαι, ἐφοβήθην (φόβος), put to flight; pass. and mid., be frightened*, 15, 29, 42, 53; *fear, dread*, 18, 23, 42, 48.
- φόβος, ὁ, *fear, alarm, terror, fright*, 38, 42, 57.
- φοινίκις, ἴδος, ἡ (φοῖνιξ), *red or purple cloth*, 65.
- φοιτάω (φοῖτος, *constant going or coming*), *go to and fro; eis, go to, attend, frequent*, 2.
- φονεύς, ἔως, ὁ, *murderer*, 44.
- φονεύω, σω, *murder, kill, slay*, 37, 58.
- φόνος, ὁ, *killing, slaughter*, 38, 58.
- φορά, ἡ (φέρω), *carrying; payment, tribute*, 32.
- φρόνιμος, ον, adj., *in one's right mind; knowing, intelligent, prudent, clever, experienced*, 39.
- φροντίζω, ἰῶ, *ἐφρόντισα, πεφρόντικα, think; be concerned, be anxious, care*, 23; *think of, regard*, 43.
- φρούραρχος, ὁ, *commander of a watch or fortress*, 64.
- φρούριον, τό (φρουρός), *fortified place, fortress*, 34, 35; *guardpost, garrison, outpost*, 15, 28.
- φρουρός, ὁ, *watcher, guard*, 64.
- φυγή, ἡ (φεύγω), *flight*, 15, 47, 57.

**φυλακή**, ἡ (φυλάττω), *watching; guard*, 3; *protection*, 3; *watch, guardpost*, 39.

**φυλακτήριον**, τό (φυλάττω), *guarded post; outpost, fort*, 62.

**φύλαξ**, ακος, ὁ (φυλάττω), *watcher, guard, sentinel*, 12, 35, 41, 63.

**φύλαρχος**, ὁ (φύλή), *leader of a tribe or clan, phylarch*, 4.

**φυλάττω**, ξω, ἐφύλαξα, πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην, *keep watch and ward; keep safe, protect*, 12, 54; *protect with a guard, garri-son*, 34; *keep*, 48; *mid., be on one's guard (against), be watchful or careful*, 12, 31.

**φύλή**, ἡ (φύω), *tribe, clan, order, class*, 1, 3.

**φύω**, φύσω, ἔφῡσα and ἔφῡν, πέφῡκα, ἐφύην, *produce*, 74; *pass., w. pf. and 2 aor. act., be produced, grow; be by nature*, 74.

**φωνή**, ἡ (φάω, give light), *sound, cry; voice, tone*, 37.

## X

**χαίρω**, ἦσω, κεχάρηκα, κεχάρημαι and κέχαρμαι, ἐχάρην, *rejoice, be glad, be delighted; salute, greet*, 43; *imper. as greeting, farewell*, 55, 74; *hail!* 61.

**Χαλδαῖοι**, οἱ, *the Chaldeans, south of Babylonia*, 32.

**χαλεπαίνω**, ανῶ, ἐχαλέπηνα, ἐχαλεπάνθην (χαλεπός), *be severe; be very angry, be provoked or enraged*, 41.

**χαλεπός**, ἡ, ὄν, *adj., hard to bear*, 50; *hard, difficult*, 6, 68.

**χαλεπῶς**, *adv. (χαλεπός), hardly, with difficulty; φέρω, take it ill, be vexed*, 50.

**χαρά**, ἡ (χαίρω), *joy, delight*, 63.

**χαρίεις**, εσσα, εν, *adj. (χάρις), grace-*

*ful; τό, in irony, a fine or pretty thing*, 14.

**χαρίζομαι**, ιούμαι, ἐχαρισάμην, κεχάρισμαι, ἐχαρίσθην (χάρις), *show favor, please, oblige, gratify*, 10, 12, 14, etc.; *confer benefits, grant favors*, 27.

**χάρις**, ιτος, ἡ, *grace; benefit, favor*, 2; *good will, gratitude*, 55.

**χειμών**, ὦνος, ὁ, *winter*, 71.

**χείρ**, χειρός, ἡ, *hand*, 6, 7, 23, etc.

**χειρόμακτρον**, τό, *towel, napkin*, 7.

**χειρώω**, ὥσω (χείρ), *bring into hand; mid., overcome, overpower, kill, slaughter*, 63.

**χιλιαρχία**, ἡ, *office or post of χιλιαρχος*, 39.

**χιλίαρχος**, ὁ, *commander of a thousand men*, 63.

**χίλιοι**, αι, α (or χίλιος, with collective noun), *num. adj., a thousand*, 19, 44.

**χιλιοστής**, ὅς, ἡ (χίλιοι), *body of a thousand*, 63.

**χιτών**, ὦνος, ὁ, *shirt, tunic*, 6, 10, 55, 64, 65.

**χορός**, ὁ, *round dance; band of dancers*, 38.

**χράομαι**, ἦσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην, *use, make use of, employ*, 3, 4, 34, 48, 64; *enjoy*, 25; *do with, treat*, 14, 29, 63.

**χρή**, *impf. ἐχρῆν or χρῆν, it is fated; it is necessary, one ought*, 15, 24, 29, etc.

**χρήμα**, ατος, τό (χράομαι), *thing which one uses; plur., goods, property*, 15; *money*, 27, 29, 30, etc.

**χρήσιμος**, (η), ον, *adj. (χράομαι), useful, serviceable*, 62.

**χρηστήριον**, τό (χράω, direct by oracle), *oracle*, 61.

**χρόνος**, ὁ, *time, while*, 6, 11, 14, etc.



**Χρῦσάντᾱς**, *ον*, *Chrysantas*, a Persian, friend of Cyrus, 39.

**χρῦσεος**, *ᾱ, ον*, contr. *οὖς, ἡ, οὖν*, adj. (*χρῦσός*), *made of gold, golden*, 45, 46, 55, etc.

**χρῦσιον**, *τό* (*χρῦσός*), *gold, money*, 35.

**χρῦσόζυγος**, *ον*, adj. (*ζυγόν*), *with yoke of gold*, 65.

**χρῦσός**, *ὁ*, *gold*, 46, 69, 74.

**χρῦσοῦς**, see *χρῦσεος*.

**χρῦσοχάλινος**, *ον*, adj., *with gold-mounted bridle*, 6, 65.

**χώρα**, *ἡ*, *place, position, station*, 1, 38, 47, 57, 59; *order, rank*, 64; *land, country*, 6, 15, 27, etc.

**χωρέω**, *ἴσω, ἐχώρησα, κεχώρηκα* (*χῶρος, field*), *give way; go on, advance*, 58; *pass, go*, 37; *run off*, 63.

**χωρίον**, *τό* (*χῶρος, χώρα*), *place, spot; place, fortified post, stronghold*, 45.

## Ψ

**ψέλιον**, *τό*, *armlet, bracelet*, 6, 26, 55, 70.

**ψευδής**, *ἐς*, adj. (*ψεύδομαι*), *false, lying*, 45.

**ψεύδω**, *σω, ἔψευσα, ἔψευσμαι, ἐψεύσθην*, *cheat by lies, deceive*, 45; *mid., be false or untrue, deceive*, 30.

**ψῆφος**, *ον, ἡ* (*ψάω, rub*), *pebble; vote, decision, opinion*, 10.

**ψυχή**, *ἡ* (*ψύχω, breathe*), *breath; soul, spirit*, 5, 74; *life*, 32, 33, 55; *courage, spirit*, 21, 47.

**ψύχος**, *ους, τό* (*ψύχω, breathe*), *cold*, 3, 71.

**ψυχρός**, *ᾰ, ὄν*, adj. (*ψύχω, breathe*), *cold*, 68.

## Ω

**ὦ**, interj., *Oh! O!* 6, 7, 8, etc.

**ὥδε**, adv. (*ὅδε*), *thus, as follows*, 3, 4, 14, etc.

**ὠθέω**, *ὠθήσω* and *ὤσω, ἔωσα, ἔωσμαι, ἐώσθην*, *push, shove, drive*, 58, 59.

**ὠμός**, *ἡ, ὄν*, adj., *raw, savage, violent*.

**ὠμος**, *ὁ*, *shoulder*, 47.

**ὠμότης**, *ητος, ἡ* (*ὠμός*), *severity, violence*, 42.

**ὠνιος**, *ᾱ, ον*, adj. (*ὠνος, price*), *to be bought; τά, goods for sale, wares*, 1.

**ῶρᾱ**, *ἡ*, *time, season*, 14, 17, 33, 72.

**ὥς**, adv. and conj., *as*, 2, 17, 21, etc.; *as, since*, 14, 46; *as (as possible)*, with the superl., 7, 10, 20, etc.; *as if*, 7, 28, 45; *as, w. partic.*, 10, 14, 23, etc.; *the way in which*, *as*, 26, 64; *how*, 6, 8; *when*, 6, 12, 15, etc.; *that = ὅτι*, 27; *so as = ὥστε*, 45; *almost, about*, 26, 28, 41, 56; *as prep. w. acc., to*, 49.

**ὥσαύτως**, adv. (*ὁ αὐτός*), *in the same way; in like manner, just, so*, 15, 31, 56, 65.

**ὥσπερ**, adv., *just as*, 2, 4, 8, etc.; *like (as)*, 14, 56, 65, 68.

**ὥστε**, adv. and conj., *so that, so as*, 3, 8, 11, etc.; *(so) that*, 14, 24, 66.

**ὠφελέω**, *ἴσω*, etc. (*ὀφελος, aid*), *aid, help, assist, (mid.) derive profit*, 21, 43, 53, 71.



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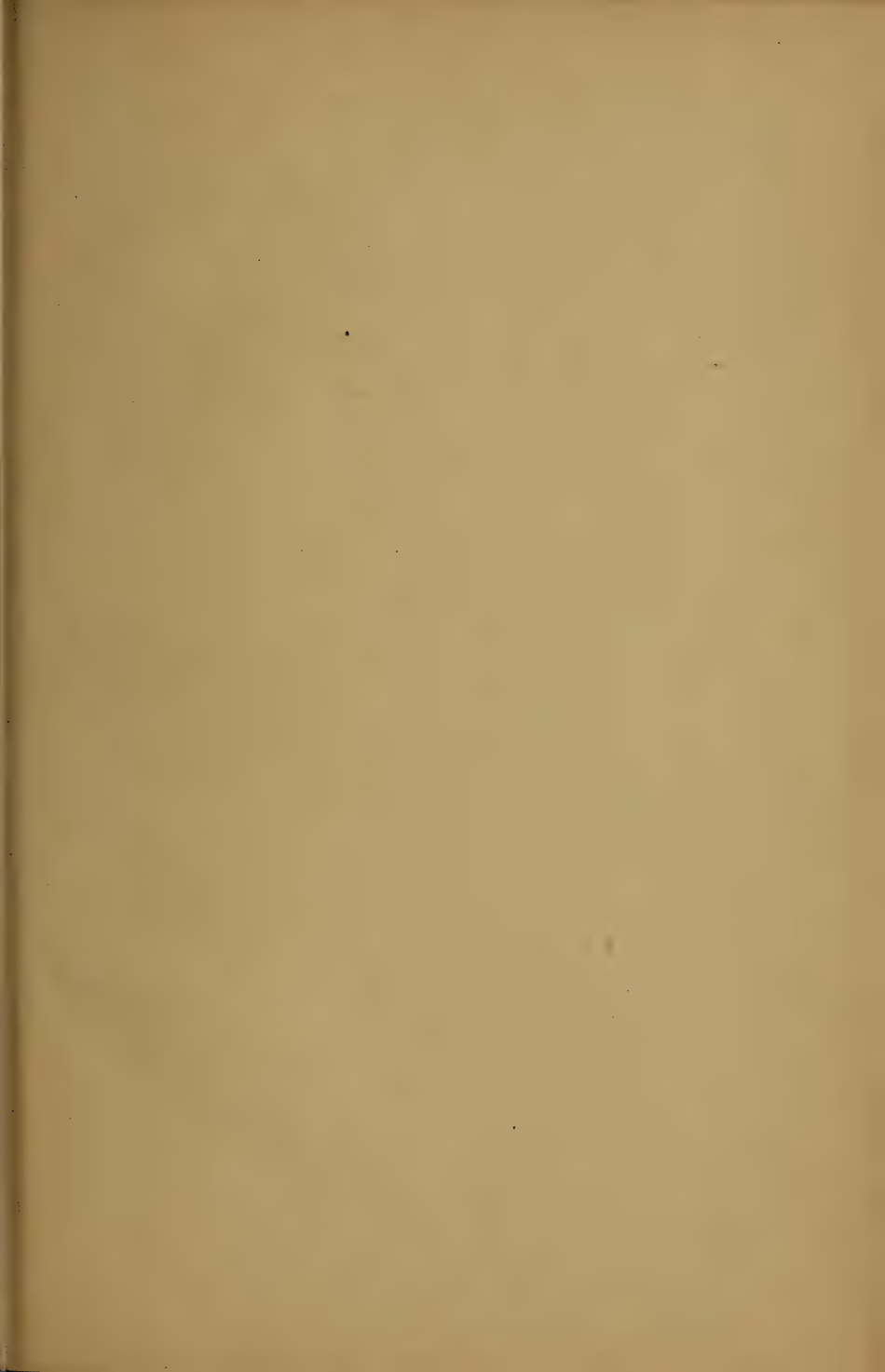
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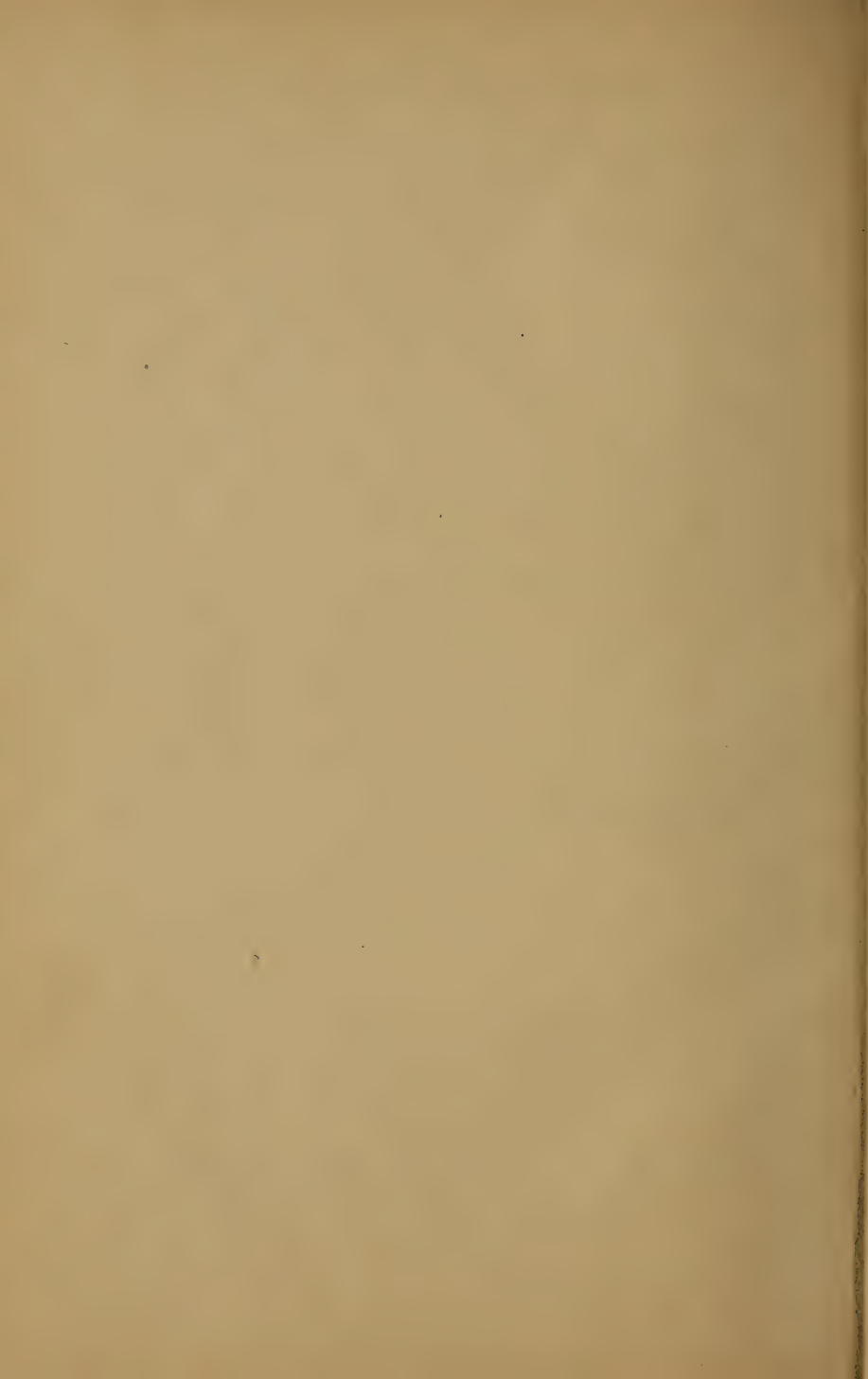
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